Vol. VI. No. 4 OCTOBER, 1928

WORLD DOMINION

AN INTERNATIONAL REVIEW of Christian Progress

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A STRATEGIC MISSION FIELD

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WORLD DOMINION

Vol. VI. No. 4 **OCTOBER, 1928**

Editor: THOMAS COCHRANE.

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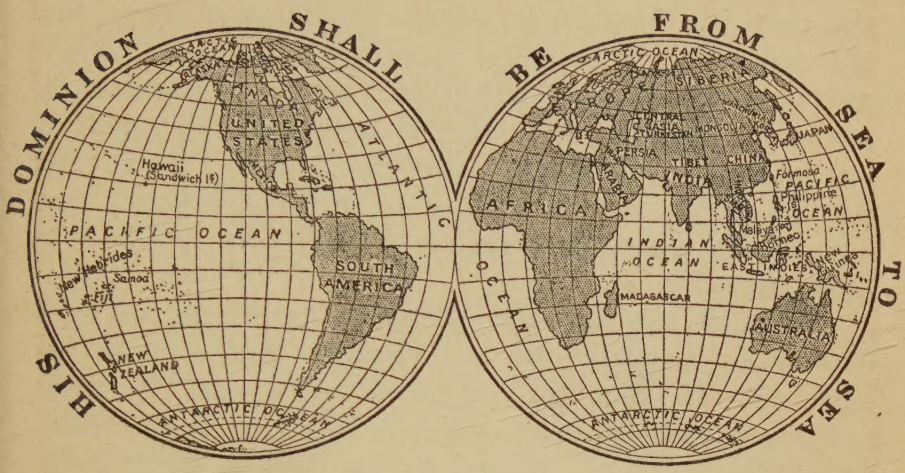
World Dominion



OCTOBER, 1928

Editorial

World Movements of Moment

A QUICKENING of the march of progressive peoples is the most arresting fact of contemporary world events. We use the word "progressive" in the conventional sense. Change is not necessarily synonymous with progress, unless it be that change which Jesus told Nicodemus was absolutely imperative. A change of heart is the first and fundamental necessity for all who would move in an upward spiral, rather than in a monotonous circle which ends where it began.

In the Western Hemisphere the activity of the United States is being felt in all the twenty republics of Latin America. Progress is slow and far from uniform, but never before have the ninety millions of Latin America been so ambitious of stepping into the line of advance.

Mexico is still in a turmoil, and, whatever may be the outcome of the struggle between Church and State, the cleavage between Agrarians and the Trade Unions, and the

other problems which confront her, Mexico is too near the northern dynamic to remain uninfluenced by it, and she will probably seek the path which is least likely to antagonize her powerful neighbour. Nicaragua and Panama are her mentors, and their lesson is driven home by American control of the Canal Zones and of the Islands of the Greater Antilles which mount sentinel over the Caribbean Sea, and equally guard or threaten the northern republics of Latin America.

Moreover, the influence of the United States has been enormously increased by her splendid leadership in her pact with the Powers of Europe to outlaw war. Its terms secure and consolidate the claims of the Monroe Doctrine; and Latin America's interest in the pact is therefore as vital as that of the Western Powers.

North America has a magnificent opportunity of service in the Gospel to her southern neighbours. But this ministry will only be acceptable if rendered, as of course it will be, in a spirit of tact and humility in which there is no suspicion of politics or pan-Americanism.

In the continent of Asia the conditions in China still command first place in the eyes of the world. America, believing that she had perceived the turn of the tide, took independent action with a hastiness which created an unfortunate impression, and signed a treaty of tariff autonomy. Now that the "Nanking incident" is settled Britain may be able to follow suit, and the message of the Pope to the Apostolic Delegate for publication in China is regarded as a recognition that the Nationalist Government is fairly established, and may be trusted to treat foreigners and foreign missionaries with equity and toleration.

The unstable condition of Chinese affairs, however, is seen in the anxiety with which the Nanking Kuomintang views the branch political councils at Hankow and elsewhere, and fears independent action by Feng Yu-hsiang and others which may weaken such central authority as exists.

Our Peking Correspondent writes that he perceives there "a much clearer grasp of realities, both by the leaders and the common people." Japan's action in Shantung

was a portent and a warning to China. A strong lead in the Japanese Parliament, which might have precipitated trouble with her neighbour, has been negatived by a balance of power between the larger political parties, which permitted the scales to be turned by the smaller factions. This has been of distinct service to China.

But Japan's strong position in Manchuria may be expected to open the eyes of New China more widely than before. Japan is there and is likely to remain there. Manchuria is not unlike Canada, fertile and fat, rich in minerals, at present supporting a population of about thirty millions, and capable of supporting four times that number. It is drawing from the inexhaustible human reservoir of China hundreds of thousands yearly, and is geographically situated where it can exert a controlling political influence.*

But it is not alone in China that movements of a revolutionary character are operating. The Moslem kingdoms of Asia are being just as much shaken as China, but by quieter and less spectacular methods. Turkey is being entirely remodelled. The authority of the Koran is as dead as the Caliphate, and even the sacred Arab script is being replaced by the Roman alphabet. The men who rule Turkey are seeking to Westernize it, and to sweep away the last vestiges of that Orientalism which for so long has divided it from Europe; but a change from Mohammedanism to materialism does not mean progress.

The courage of Turkey impresses her Moslem neighbours. Afghanistan and Persia have hastened to sign with her pacts of peace and friendship. The progressives of Iraq, led by Muzahim Beg Amin El Pachachi, the recent Iraqui Minister in London, look to Turkey for inspiration. Amanullah's new hospitals at Kandahar, Herat and Ghazni will be staffed by Turkish doctors trained in France and Germany. The new State Bank at Kabul will be placed under the direction of Gemal Pacha. Turkish instructors with European training will in general be given preference in modern Afghanistan.

* For further information, especially on the religious situation, read the Survey of Manchuria, now being issued by the World Dominion Press.

Afghanistan is following Turkey at a pace which disconcerts her conservative Moslem people. On no point are they more sensitive than on the retention of the veil for their women. Yet Queen Surayya sat unveiled at the Sheikhabid banquet in Kabul on July 10th, in the presence of her retinue and staff; and previously she and her sister went shopping in the crowded bazaars of Teheran, driven by the king in his Rolls-Royce. These are among "the things which are not done" in polite Moslem society. To the deputation of protesting Mullahs who waited upon him, the king propounded the problem as to the reason why Moslem women in the rural districts were unveiled. Because, replied the Mullahs, they are prevented by the necessity of working. By admitting that the veil was not a binding religious duty, but simply a matter of social usage, they gave their case away, and were dismissed by the king to experiment with the blessings of the veil among the rural populations!

Amanullah knows how to answer his Mullahs; and may be expected to give them equally good reasons for his measures of compulsory education on Western lines, his patronage of sport, his encouragement of technical education, his purchases of modern machinery, his programme of road construction throughout the country, and in general his resolve to let light into his hermit kingdom.

In India Sir John Simon's Commission is slowly bringing the question of self-government into the region of practical discussion. Success may be deferred, but the obstacle of communal, social, economic and religious conflict does appear to be a trifle less insuperable than hitherto. But many critics frankly expect little result from the Committees of Co-operation which have been appointed by the various Legislative Councils, despite the important concessions made to them by Sir John Simon. They point out that the only semblance of national unity is that which Britain has introduced and maintains, and that if this is weakened the prospects for any workable system of democratic government become remote.

Of special importance is the part which may be taken

by the Native States in the evolution of India towards national unity. Closer co-operation, and the delegation of increased authority and responsibility to those States which are striving to attain a standard of efficiency and sound administration, will presumably be a prime directive in the future policy of the Central Government.

Considerable interest attaches to the memorandum prepared by the Associated Chambers of Commerce for the Simon Commission, and published in India on August 10th. They favour constitutions for the Provinces varying in administrative powers up to full autonomy.

Following upon the memorandum of the Associated Chambers of Commerce, the Committee of the All Parties Conference has issued its Report dealing with the principle of a Constitution for India.

The personnel of the Committee is exceptionally representative and influential. The Report which is practically unanimous recommends that " India should have the same constitutional status in the British Empire as the self-governing Dominions, and be styled the Commonwealth of India." The tone of the document, as well as its precise and reasonable language, is admirable. The *Statesman* considers the document a great advance upon anything yet attempted to solve the question of Indian self-government.

It is objected by some that the real people of India do not desire self-government; this view was ably put forward by an Indian writer in the *National Review* for last May. This objection means that more than two hundred millions of people—sixty millions of whom are termed untouchables—fear the domination of a politically minded selfish minority of their own people who have been formed by Western training into voluble agitators. Though illiterate themselves, they clearly perceive, as did Ruskin, that " education does not consist in learning the tricks of numbers and the shapes of letters, and then turning your arithmetic to roguery and your literature to lust."

A passion for reform is passing over India, and is hastening the feet of many reformers, who feel that it is

increasingly imperative by reason of the currents of modern life which, ceaselessly flowing from Europe and America, are sweeping away usages and traditions hoary and venerated.

But India is facing also in an altogether new way the spiritual appeal of Christ to seek a higher and nobler life. This appeal touches in the Indian heart chords of longing and aspiration which no achievement in self-government can ever satisfy.

For good or for evil, the restless energy of the white races is knitting up the world more and more closely, through an increasing use of various means of transport. In this connection Africa is still the land of surprises. An immense depression, measuring nearly two hundred miles in length, with a maximum breadth of seventy-five miles, has been discovered in the Libyan Desert. It is known as the Quettara Depression. It lies to the north-east of the Oasis of Siwa, and extends to within forty miles of the coast. Its floor in parts is more than four hundred feet below the level of the Mediterranean. A plan is being considered to let in the sea in such volume as may be sufficient to operate turbine machinery for the generation of electricity. Not only would cheap power mean greatly increased prosperity for the whole Nile Delta, but it would permit the Italian authorities in Tripoli and Cyrenaica to consider seriously the construction of the long projected Libyan railway, which would link up with the Tunisian system on the west, and run to its terminus at Alexandria on the east. This would bring London appreciably nearer Cairo and Jerusalem.

Discoveries as surprising as the Quettara Depression—although of a different kind—are being made in West Africa. The persistence of ritualistic cannibalism in the West African hinterlands is as unexpected as were the widespread slave conditions recently brought to the public notice.

We now owe to Sir Ofori Atta a disquieting revelation concerning the Gold Coast. No less than one million three hundred thousand gallons of spirits were shipped to that

colony last year from Britain. This Paramount Chief of the Akim Abuakwa in the Gold Coast was on the eve of his return home entertained at a banquet by the Liverpool Chamber of Commerce. In an after-dinner speech he eloquently condemned the traffic. He frankly told Liverpool that the trade was bad, and moreover that it was bad business, as it diverted money from being spent upon useful commodities. Steps will doubtless be taken to lessen the evil he deplores; but a public lecture on trade morality by black Africa to white England is humiliating.

In South Africa General Hertzog's four Bills dealing with native questions were originally intended to stand or fall together. The most important Bill was aimed against the continuance of the franchise in the form in which it is now enjoyed by some fifteen thousand native voters in the Cape. The land question also is so acute as to promise to be one of the most important before the electorate. That the native peoples, who number three-fourths of the population, should enjoy but fifteen per cent. of the land is an injustice which will demand an equitable settlement.

The important fact emerging from South African affairs is the recognition that enduring legislation for the native peoples must be built upon an enlightened understanding of the new day which has dawned in modern Africa. Christian principles being true must ultimately prevail.

The rapid changes which are passing over the continent of Africa are not easy to follow. They are in large measure due to the great efforts now being made, both by Britain and France, to open up their extensive territories by the construction of roads, railways and harbours for sea-going vessels.

In this work of developing Africa's natural resources the natives themselves are taking everywhere an increasing share. Those on the Gold Coast, for example, own and work most of the cocoa plantations which are supplying half the world's supply of cocoa. Instances may be multiplied to show that the native peoples are claiming and receiving a fair share in the large profits which are being made in African trade with Europe.

In East Africa it is recognized that the federation and development of its constituent colonies—now made increasingly possible by recent railway development—can only be a workable proposition in so far as it admits the rights of the native peoples, and grants to them an equitable partnership with the European settlers.

In Europe the struggle between Poland and Lithuania caused by the Vilna dispute* still drags on. It is ten years since Lithuania, a small country with a population of two millions, gained her independence, and still she is "like a little rock around which the ordinary technique of modern civilized intercourse swirls and foams." It seems a strange anomaly that this state of habitual protest and negation should exist, and continue to exist, between two states which are members of the League of Nations. It is to be hoped that normal intercourse between the two countries will soon be established, for the new Republic of Lithuania has powers which could then be used freely and contribute to the life of Europe. The World Alliance for International Friendship through the Churches has formed a Council in Lithuania, and a good spirit of generous concern for each other is being encouraged among Evangelical and Orthodox Christians. The bulk of the population is Roman Catholic, save in the Memel Territory, where it is mainly Protestant.

The relations between Italy and Yugoslavia have improved. The rapid settlement of the crisis which took place in the early summer shows that delicate international situations in the Balkans are being more tactfully handled than formerly; but true and lasting peace between the two countries cannot be achieved until Yugoslavia is convinced that the Italian hold on Albania does not mean Italian penetration of the Balkans along the Vardar Valley to Salonika. On the other hand, looking farther east, the air has been cleared by the signing of a pact of friendship

* In 1920 Vilna was taken by Poland. But the city does not contain many Lithuanians, and the action of the Poles was sanctioned by a vote of the inhabitants.

and amity between Italy and Turkey, which removes the fear of Italian designs on South-Western Asia Minor.

In many parts of the world it is only in the light of the political situation, and the modern changes that are taking place, that the religious situation can be properly understood.

* * * * * *

The keen and alert Christian will take a deep interest in every world movement in order that he may discover how to take advantage of it for the highest ends.

Every advance in science and every step in modern progress increase men's power for evil. A few aeroplanes with poison gas could wipe out a population of millions. On the other hand, scientific advance, when carefully studied by those whose first concern is the progress of the Kingdom of God, will be found to provide new opportunities for spiritual achievement.

Let us take an illustration from the domain of medical research.

Steady continuous advance has brightened the hope which began to dawn a few years ago of eradicating leprosy, that dreaded, repulsive and terrible disease. It is now possible, at comparatively small expense, to treat the early leper with the certainty of being able to discharge the great majority of such cases symptom free.

This scientific advance enables the medical missionary to send out a living evangelist—to his fellows a walking miracle—instead of adding another tombstone to the saddest cemetery on earth.

* * * * * *

The two articles appearing in this number on Hungary and Transylvania are of interest to students of European movements. A fairly comprehensive view of the whole European situation will be gained by our readers from the articles which appeared in the July number of WORLD DOMINION, together with those which appear now and others which we hope to publish in January and March next. For the convenience of our non-European readers, a map of the new Europe was included in the last number, and will appear again as an inset in the January issue.

The Challenge of Present Conditions in Japan

K. Miyazaki

IT is only about seven months since I wrote an article on *"Dangerous Thought in Japan"* which appeared in the April number of World Dominion, yet in those seven months the political, social and religious conditions in the Empire have been greatly affected by all that has happened. The Lower House of our Parliament, in its 54th session, was dissolved on the 21st of January, 1928. A general election took place on February 20th, just a month later. This was the first general election for members of the House carried out under the new law of universal manhood suffrage. The keen attention of the Government was focussed on the result of the vote cast for the various proletarian parties which were suspected of being influenced by Russian Communists. A strong prejudice against them prevailed among certain nationalists or members of the extreme right wing. The result of the election was as follows: the Seiyukai, or Government party, returned 219 members representing 4,260,158 voters, the Minseito, or party of the opposition, returned 217, representing 4,262,580 voters, while the several proletarian parties secured eight, representing 471,131 voters and the Independents twenty-two with 860,886 voters. It is suggested that if the proletarians had been given fair play, they would have had more than twenty members returned to the House.

As the election results show, neither of the two principal parties secured an absolute majority, but were quite evenly balanced. The minor parties, therefore, will have the casting vote, and each of the major rival factions will utilize every means to persuade the smaller parties to join its side when a vote is to be taken for some important measure. In the meantime, the Government is losing no time in hunting out the Communists, realizing that the recent general election gave them a fine opportunity to spread their doctrines—an opportunity which, it is reported, they utilized to the fullest extent.

On April 11th, the Island Empire of Japan was shocked by the statements in the report published by Government authority of a raid made on the Communists from March 15th to April 11th, when three of the proletarian parties were disbanded on account of the suspicion that they were being influenced and directed by Communist leaders. These were the Labour Farmer party of the left, the Federation of Labour of Japan, and the Proletarian Youth League. The arrest of 1,013 Communists in this raid was made in thirty out of forty-six prefectures in Japan; about four hundred of those who were arrested were imprisoned, and await prosecution. Among them were seventy-two young men and two women who were graduates either of the Imperial Universities and other Government schools or of private universities and colleges. It is said that they are young men and women of first-class scholarship and irreproachable personal character. One of the reasons why they became Communists was because they were seeking truth in political science and economics as represented in up-to-date knowledge. They had outgrown the stereotyped lectures of the class-room which lacked the freshness necessary to attract them and hold their attention. It is clear that there is something wrong in our educational system; it is one-sided, it leans towards intellectual culture and neglects spiritual culture.

Premier Tanaka expressed himself thus: "I cannot but regard the present disclosures of Communist activity with the deepest regret, because the plot aimed at changing our traditional form of government and the relationship between the Imperial family and the people." In conclusion he added: "This radical error must be rooted out, and for a super-political or national task of such magnitude the Government earnestly desires the co-operation of all the leaders in the country, religious as well as political."

The chief Procurator, Dr. Koyama, said: "The Communists are summer flies that gather again as soon as they are driven away, but our statesmen must wake up to the fact that the root of this trouble lies in the social and economic evils of the country." Mr. Y. Ozaki, one of the

strongest national figures among politicians, introduced a long resolution regarding the critical condition and the bolshevizing tendencies of the day to the Lower House, which passed it by a majority. In part of this "Resolution regarding this National Crisis," he says: "Japan is now menaced by a radical as well as by a political and economic thought crisis. At this critical time, a communistic plot was brought to light, to our deep regret. The case will be tried according to law. But if there is anything seriously wrong or any notable shortcoming in our social system which tends to foster such radical thought this must also be looked into in order to meet the needs of the people. For instance, it is well known that both the Government party and that of the opposition neglected too much to care for state affairs because they were interested in party politics. An unjust system of taxation and distribution will inevitably produce the unfortunate separation of the poor from the well-to-do which we see to-day. The pension and relief systems of the state disregard the mass of the people, being framed too exclusively in the interests of office holders and their families. Again, the relations between capitalists and labourers lack adequate adjustment so that peace and order in the industrial world are often subverted." These criticisms are directed against the statesmen who neglected their duty and thus predisposed the people to nurture and spread radical thought. "Therefore," he goes on, "be it resolved that we disapprove the Government's attitude of treating the Communists as if they alone were to blame, and we insist that something be done for the betterment of social conditions."

A special call was issued by Mr. Ogawa, Minister of Railways, on April 18th, for those interested, to meet at his official residence to consider erecting a gigantic statue of Kannon, the goddess of mercy. The plan has been strongly endorsed by such prominent Buddhists as ex-premier Viscount Kiyaura, Count Ogasawara, Mr. M. Toyama, known as the Robin Hood of Japan, and the Rev. C. Tanaka, Buddhist priest. The statue of Kannon will be one hundred feet high, and the tower in which the Kannon is to be

enshrined thirty feet more, making one hundred and thirty feet in all. When completed, it will be the largest Kannon in the world. The unveiling ceremony will probably take place before the enthronement of their Majesties, the Emperor and Empress, which is to take place in the autumn. The site decided upon is at Ofuna railway junction, where more than one hundred and twenty trains pass daily, carrying some one hundred and fifty thousand people, who will thus see the statue every day. The object in erecting this statue of Kannon, constructed of reinforced concrete mixed with copper powder, is said to be to infuse the people with the spirit of Kannon and to emancipate the nation from its present tendency toward ultra-radical Bolshevism.

One of the leading papers of Tokyo, which was recently discussing the spread of Communism, asked who were responsible for nurturing and spreading it throughout Japan. The editor answered his own question by saying that certain ministers of the present cabinet were responsible, because they were so superstitious as to perform ceremonies in order to placate the angry spirits who were supposed to have caused the recent misfortunes to their official residences, while at the same time they were neglecting their duty to the people by not reforming social conditions and amending the inadequate laws and regulations now in force. No image, though it may be the largest in the world, is able to help the living or provide for the betterment of the commonwealth. The people are asking for a loaf, but they are given a stone.

A Conference of the followers of the three religions, Buddhism, Shinto and Christianity, will be held in Tokyo shortly. The representatives of the three faiths will number not less than one thousand dignitaries and laymen, who will participate in the discussion of the four major subjects of education, trend of thought, social betterment and international peace. As an antidote to the prevailing radical tendencies in Japan to-day a resolution proclaiming their common protest against materialism is anticipated. Passing a resolution, however, is worth little unless it is accompanied

by a definite plan for realizing one's aim. In what way will they discharge their duty of meeting the real need of the day and overcoming dangerous with safe thought and superstition with convinced faith?

A tentative plan of Christian activity was also formed and announced by the National Christian Council of Japan. An enlarged assemblage of the National Council, which will be composed of two hundred and fifty representatives, will meet in Tokyo shortly. The aims of the meeting are (1) to find the best method by which the very Christ Himself, as Japanese Christians interpret Him, may be introduced to the people; and (2) to plan out how to conduct a demonstration of Christian activities most effectively. One of the proposed plans is to inaugurate a special evangelistic campaign in Kyoto during the Coronation Season.

Japan is now suffering from the maladministration of Government by corrupt parties which neglect or lack the courage to advance the welfare of the people, and only use their power to deceive them. They give little attention to essentials, while they never forget to use their official position to squeeze something out of the people. They are criticized as being opportunists. The root of social and political maladies is just here. The Communist plot is easily traced back to this basic cause. Limited suffrage encourages the selfishness of the law-makers. Seven years ago there were only three million voters. The members of the Lower House, being elected by such privileged classes, naturally declined to accede to the demands of the proletarians by changing the social order, amending partial laws and introducing much needed new ones. The Radicals, therefore, became too impatient to wait for the orderly processes of law-making as carried on by the legislature. Some of them conceived the bold plan of taking direct action in order to realize their purpose. They were gradually moving in the direction taken by the Russian Communists a quarter of a century ago.

In February, 1920, Mr. Hara, the leader of the Seiyukai (the Government party then, as it is now), dissolved the

Lower House under the pretext that the opposition had presented a bill for universal manhood suffrage. Mr. Hara feared it would be very dangerous to give all men of twenty-five years of age and upwards the vote. The opposition, on the contrary, thought that, unless the people at large were given an opportunity to take part in the making of the laws, they might be driven to take direct action by any possible means against the established form of Government and social order. The verdict, given recently by the discovery of this plot, is for the prediction of the opponent. This is an object lesson which the cabinet ministers, members of the Diet and leaders in every sphere of human life, must learn by heart with sincere regret that they neglected to do their duty in promoting the welfare of the common people.

Extirpating Communist propaganda in Japan should be done by the united efforts of the various leaders of the people. Legislators and religionists are specially concerned, because they can direct the people toward the desired haven by discharging their responsibilities faithfully. The amendment and elimination of inadequate or unjust laws and regulations for the sake of righteousness is one of the tasks of legislators which is crying for immediate action. There is another thing which must be done if we are to practise democratic principles, which can never be realized without the help of Christianity. The leaders of the people, as well as their followers, must be born again, must become new men with new hearts and the spirit of sacrifice to serve God and men sincerely, without ulterior purposes. To bring this about is the true work of Christian leaders.

Constitutional Progress

That a Labour Government was in power in England in 1924, proved to the Japanese Labour leaders that the Russian hypothesis that the rights of the masses could only be secured by revolution was not true. What has been done in Britain can be done in Japan, say the leaders of its growing Labour movement.

Modern Life in the "Land of Morning Calm"

COSMOS

IT was early morning in Korea, the "Land of Morning Calm," and I was being driven in a motor-car, when motor-cars were not so common on Korean roads. Many Koreans were on their way to market in their long white garments and curious top hats, and, as the car sped along, they scattered in alarm, looking for all the world like old gentlemen who had suddenly been awakened and were fleeing in their night-shirts. The hustle of the West had come. Now nine thousand five hundred miles of completed roads are used for motor traffic, and eighteen hundred miles of railway carry over twenty million passengers annually, and soon this mileage will be doubled. A gentle, placid people who a generation ago did as their fathers had done for a thousand years are now beginning to imitate Tokyo, New York, and London.

Look at some fast-moving pictures.

In 1876 Korea made her first foreign treaty. It was made with Japan. 1883 saw treaties with the United States, Germany and Great Britain. In 1885 China and Japan agreed not to send troops into Korea without previous consultation. Then Chinese influence was dominant. But China sent troops into Korea to repress a rebellion, and this led to the China-Japan war, after which Japanese influence became dominant. The Queen of Korea was assassinated in 1895, and in 1896 the King took refuge in the Russian Legation in Seoul and Russian influence predominated. Two years later Japan and Russia agreed to recognize the Independence of Korea, but in 1904 Russian encroachments led to the Russo-Japanese war, and Korea became a virtual Japanese protectorate, and in 1907, on the abdication of the King, a part of the Japanese Empire.

This great change introduced a new era. The Koreans were improvident and unenterprising; and it is not surprising, because Government "Squeeze" had impoverished everyone; nobody cared to erect good houses or to save money; production was inhibited and ruin and poverty prevailed.

Speaking of the period that has elapsed since the annexation, Count Soyeshima asks: "How much more are the Koreans conscious of their Japanese nationality? How much more are they reconciled to Japanese rule? The Korean hills have grown green. Fine schools are to be found everywhere in the Peninsula. Lands and harbours have been improved and repaired all over the country," but the Koreans are not satisfied. "I am afraid that Korea will ultimately grow into the Ireland of the Far East."*

* *Japan Chronicle*, 3rd May, 1928.

Parts of the southern half of Korea are becoming as thickly populated as Japan. Hundreds of thousands of Koreans have crossed the borders of Korea into Manchuria, and there have created an international problem. North Korea, with its mineral wealth, will probably become the great industrial region, and already, in spite of the greater prosperity introduced by the advent of Japan, economic problems are looming up, and Japan is becoming fearful lest her prestige as suzerain be injured in the eyes of the Korean people. Economic stringency is already being felt in rural areas, and a recent investigation made in the interests of missions has led to the suggestion that "agricultural missionaries" should be sent to meet this need.

But is it the work of missions to meet any and every need that may arise? Do missions exist to meet needs which governments can meet? Do they not exist to meet the great fundamental need of every human heart, the need that only the Lord Jesus Christ can satisfy?

KOREA

The True Task of the Christian Church

FLOYD E. HAMILTON

THROUGHOUT the world to-day the Christian Church is hesitating before the complex problems of modern civilization, and of awakening non-Christian lands. The breakdown of educational missions in China before the bitter antagonism of the Nationalist movement, the eager enthusiasm with which the followers of Gandhi have sought to appropriate the fruits of Christianity without accepting Christianity itself, the modernization of the Moslem countries, the weary pessimism of war-stricken Europe under the crushing load of debt, the pleasure-mad prosperity of America, and above all the lowering Red menace of the Third International, combine to make problems before which the Christian Church seems paralyzed with indecision.

Is it not time to raise the question seriously as to whether the missionary work as a whole is being faithful to the true task of the Christian Church? Institutional work that is a natural outgrowth of an indigenous native Church, conducted by the Church itself for the native Christians, is one thing, and institutional work, conducted by the foreign

missionary among non-Christians, even though with an evangelistic aim, is another. In the former case the missionary might well conduct certain kinds of institutional work as a demonstration to the native Church of what it should do along those lines, and he might well aid the native Church in carrying on such work until it is in a financial position to carry on the work itself. Under certain conditions such aid might be continued for a considerable period. In such a case, however, the institutional work should be aided by the missionary only as long as it is a vital part of the evangelistic programme of the native Church, such as for the purpose of training pastors, and teachers in church schools. The missionary himself should never allow himself to be separated from his fundamental task of preaching the Gospel and winning souls for the Kingdom of Christ, even when he is engaged in institutional work.

But is it not highly questionable whether the kind of institutional work that is conducted almost entirely for non-Christians is justified either in principle or in practical results ? Educational work of this type has been conducted in various parts of the world long enough for us to see its practical results. If the aim of Christian missions is the establishment of an indigenous Church, and if the true task of the Christian Church is to preach salvation through trust in the atoning merit of Jesus Christ, and to win converts to the Christian religion, is the amount of money and time and effort that has been spent and is being spent in educational work of this type justified ? The results obtained in various parts of the world where this plan has been tried for a long time seem to indicate that it is not justified, even were the principle involved a correct one.

Let us examine briefly some of the objections to educational work as a means of evangelization of the heathen. In the first place, this kind of work is the most expensive method we can use. It is practically impossible, at least in a country where there is any other educational system, to make educational work pay for itself through tuition fees. Governments seldom make grants of public funds for

the support of this type of work without stipulating that the Bible or Christianity shall not be taught. It therefore becomes necessary to finance a large part of the running expenses from mission funds. It is a well-known fact that the support of educational work absorbs a vast amount of mission appropriations. In proportion to the evangelistic results obtained, it is by far the most expensive type of mission work.

In the second place, under the best of conditions, the results are pitifully meagre, from the point of view of souls won to Christ. In many schools a large proportion of the faculty are non-Christian, and little effort is made to induce the students to accept Christ as their Saviour. Surely everyone would agree that such schools have no place in the mission programme. It is not such schools, however, that are now being considered. What shall we say of schools which make a serious effort to evangelize their non-Christian students? Statistics show that most schools of this kind succeed in Christianizing only a little over twenty-five per cent. of the students who pass through the institution. The rest may be more or less influenced by Christian principles, but it is a regrettable fact that some of the bitterest opponents of Christianity have received their education in mission schools. However, let us suppose that such schools are really successful in Christianizing their students. What happens under such circumstances?

In the first place, these new Christian students, whose parents are, of course, non-Christian, must go back to their families after they graduate. Perhaps a very few non-Christian parents will be willing to allow their children to become Christians, but most of them will bring every effort to bear to get their children to renounce Christianity. People in free countries like England and America have little appreciation of the power parents and grandparents exercise over their children in heathen lands. Take, for example, the matter of marriage. It would be unthinkable for parents in England or America to select brides for their sons without consulting their sons, much less for them to force a son to marry a girl against his wish. But this happens

constantly and almost universally in heathen lands. The word of the head of the house is absolute law for the children, and many times the word of an old heathen grandmother, who has had a number of sons, is just as powerful as that of the nominal male head of the family.

Now imagine what happens when a boy or a girl from such a heathen home becomes a Christian while away at school, and returns to his or her heathen home. The family pressure brought to bear upon such a one is simply indescribable. Usually the new Christian drops back into the heathenism from which he came, and only in rare instances can he withstand the pressure to renounce Christ, for there will probably be no church in the locality to give him courage and fortitude in the face of persecution. Of course, sometimes a boy or girl who has become a genuine Christian has the strength and character to resist the persecution. If that is the case, what usually happens? Those who are familiar with the intense cruelty of fanatical heathenism know the answer. The faithful Christian boy or girl is cast off and ostracized by the family and relatives. The young convert is forced to go back to the missionaries for help and protection. In such a situation a missionary who could refuse help would be hard-hearted indeed, so the new convert is given food, shelter and work of some sort, and another foreignized Christian is made. If the evangelistic work of the school is unusually successful, probably quite a group of such cases will soon grow up around the mission station and perhaps before long a church will be started. Under such conditions the more sincere the converts, the greater is the barrier between them and their families. The church then becomes a feeder for anti-Christian fanaticism. The parents feel that the missionaries are responsible for the breach between them and their children, and they become anti-foreign and anti-Christian agitators. The other natives see the results and become infected with the same anti-Christian virus. Thus the stage is set for an anti-Christian explosion such as has taken place in China during the last three years. The trouble is that the church established under such conditions, instead of

being indigenous, is only a foreignized church in the midst of hostile heathenism. It depends upon the bounty of mission funds for its very existence, as most of its members are receiving salaries from station funds, even when the pastor's salary is paid by the native Christians themselves. The members of the church have no vital connection with their home communities, for those communities have ostracized them. Instead of being a native plant growing under normal conditions, the church becomes an exotic hot-house growth, always needing shelter from the cold blasts of heathen hatred.

Thus it would appear that the whole principle of such mission work is wrong, and because it is wrong, even were the evangelistic results far greater than they are, the final outcome would be not an indigenous church, but a foreignized native Church divorced from the life of the country. Wherever this kind of educational work has been consistently carried through, results of this kind have occurred. So far as the writer knows, there is no exception to this rule. Where different results have occurred, it will almost always be found that another principle has been applied.

But what is the true principle of mission work, and where shall we find an example of its application? To find the true principle we have only to go back to the New Testament, and consider the way the Gospel was spread during the first century. Wherever the disciples went, instead of establishing educational institutions, they preached the Gospel to the Jews and to the heathen. We do not know of a single instance in apostolic times where an educational institution was founded by the apostles. The nearest approach to it is found in the catechetical classes of the early Christian Church, and it is in them that we find the true principles of Christian education, namely, the training of Christians by Christians, for the benefit of the Christian Church.

But it is not necessary to go back to the New Testament to find examples of the successful application of these missionary principles. This plan of conducting missionary

work has been tried at various times, in various places, with almost uniform success. The two outstanding examples are Korea and Africa. As the writer is familiar with the working of this policy in Korea, the rest of this article will deal with the way the plan is carried out in this country.

When mission work began in Korea, it was several years before the above policy was adopted. After about seven or eight years, a fortunate visit to Korea by Dr. Nevius, a missionary to China, who had successfully applied the principle there, led the Korea missionaries to close a school for heathen children which had been opened in Seoul, the capital, and to start direct evangelistic work among the heathen. For a number of years nothing but evangelistic work was carried on, with increasingly marked success. Three particular points were always observed. In the first place, the missionary did not pay the salaries of the native pastors. Secondly, the burden of carrying the Gospel message was placed squarely on the shoulders of the new converts, where it belonged, so that every Christian felt that he did not need to be paid in order to preach the Gospel message to others. In the third place, from the very first the new converts were trained in the Bible by a unique system of Bible study classes in every group and mission station.

As a result of this evangelistic policy, the work in Korea grew by leaps and bounds, until to-day, after only thirty years of the application of this method, there are *a quarter of a million Christians in Korea.* Wherever the new converts went they preached, and, as in apostolic times, groups of new converts sprang up all over the country. The policy was to send a missionary to a place to preach. If there were any converts, a group was formed which met at first in the home of one of the believers. As the group grew, instead of having a church built for them with foreign funds, they met in a private home until they had enough believers to build a small church of their own. Eventually, as the group grew, and the leaders were trained (without salary) the elders and deacons conducted the services. Eventually there would be enough funds raised for several groups

together to *hire* a helper, or, still later, a pastor, at a salary commensurate with the income of the native Christians. As the churches grew some of them could *hire* a pastor for a single church instead of for a group of churches. In this way the church became an intimate part of the life of the native city or village, and because the family, as a unit, usually entered the church, it aroused little opposition, and though of course there were innumerable cases of persecution in homes which were divided by some member becoming Christian, there was always the local church to fall back upon for help, encouragement and comfort in time of need. The church grew naturally, by the addition of adult members of families, the children coming into the church later as a matter of course.

As the church grew, there soon arose a demand in the church itself for education for its children, and eventually primary schools were started in connection with the local churches, for the Christian pupils of the church, not for heathen children with the idea of evangelizing them. As time went on, academies and at last colleges were formed, all as a natural outgrowth of the church life, not imposed upon the country from without. The purpose of these schools was to train the children of the church to take an intelligent part in the life of the church. The pupils are the children of Christians, and almost all of them go directly back into the life of the local churches, to help them to higher planes of thought and life.

The Korean Church thus has become indigenous, self-supporting, self-governing, and to a large extent self-educating. The local churches and primary schools are almost entirely self-supporting, and the academies receive foreign aid only to the amount of about one-third of the school budgets. Because of the enormous burden on the churches in supporting the lower schools, it has not yet become possible to place the burden of college education upon the native church beyond the tuition which the native students pay.

In no sense is the native church a foreignized church. It is a healthy growth upon native soil, and therefore there

is little anti-foreign or anti-Christian agitation. When the Christian student gets his education, he returns to a Christian home, and to a Christian Church which fosters his faith and receives help from him. The whole situation thus becomes a normal one, with normal growth and development along New Testament lines, so that the missionary and the native church all keep true to the task of the Christian Church, namely, to win souls to the Saviour.

Is not this an example of the true way of conducting Christian missions? And is not this an illustration of the success which meets the proclamation of the true message of Christianity, when the Church is faithful to the great task of winning souls to Christ? The writer believes that wherever the Christian Church remains true to the real message of Christianity, and faithful to the true task of the Christian Church, Christianity will solve the problems of the age, and through re-born souls, in some measure at least, society will be redeemed.

CHINA

A Service for Lepers

HENRY FOWLER

IT is the hour of worship. Word has gone round the wards, the big, deep-toned bell rings out, and soon a group of lepers turn their feeble and crippled steps towards their beautifully situated church.

What a pathetic sight; surely one of the saddest in the world! And yet, as eye and heart take in the strange scene, there steals into one's consciousness a delightful sense of the true spirit of worship.

Some of the men are so terribly disfigured that all indications as to their attitude to, and anticipation of, the approaching service are lacking. The marred and swollen leprous faces of not a few, however, are lit up with an intelligent gleam of expectancy. In most cases the quiet, reverent attitude of the worshippers is suggestive of the heart at peace.

The occasion is strangely moving. Accustomed though we have been to the fearful sights of the casualty wards, we find it difficult to restrain a sob of sympathy with these poor fellows.

As the glance takes in row after row of leper worshippers, smile answers smile, and in a foreign land, with sounds altogether strange and even grotesque to Western ears, we are made to realize as never before the inward significance of the fellowship and communion of saints.

The preacher announces the beginning of the service, and gives out the number of the hymn. While a simple tune is being played quite creditably on a baby organ by a leper inmate, every man with the semblance of fingers laboriously turns the pages of his hymn-book. Those with stumps of fists only, manage by the help of knees, elbows and chin, also to find the required place.

Surely, we feel, there can be no question whatsoever as to the earnestness of the singers, nor as to the comfort and blessing they derive from this corporate thanksgiving and worship of Almighty God. The cracked, wheezing, untuneful and unrecognizable sounds from the diseased throats are still hearty in character, and so enthusiastic as sufficient at times to drown the shriller and more correct singing of the youthful and less chronic inmates. Every part of the service which follows is thoroughly devotional and helpful. These men, we feel, have come, reluctantly maybe because of ignorance and tradition, to the feet of the Lord Jesus Christ, to find in Him the Friend of the leper.

Shall we ever forget the wonder and pathos accompanying the singing of the closing hymn? None but those who have experienced the love of God and have discovered for themselves a personal Saviour could join so heartily in singing, as many of these men do, that most exultant and triumphant of hymns, "Crown Him, Lord of all." It is indeed a most suitable conclusion to a memorable service.

The Basic Principle of Medical Missions

THOMAS COCHRANE

THERE are so many insistent demands made upon the medical missionary—demands to establish hospitals and dispensaries, to visit patients in their homes, to itinerate in the surrounding country, to train assistants and nurses, to found colleges and engage in medical education, to give public lectures, to translate medical literature—that the scope presented to him seems limitless. Is there a guiding principle which he can adopt so that he may not be confused by the outlook?

Yes, there *is* such a principle. The aim of the *missionary* is to bring into vital contact with Jesus Christ men and women who shall form living Christian churches, which shall multiply until the Christian witness has been carried into every corner of the land and into every activity of life ; and the aim of the *medical* missionary is, or should be, to use his knowledge and his skill to this same end. He will not allow his activities to obscure his objective and he will choose that form of activity, or those forms of activities, which will be most profitable to his supreme purpose. When Jesus Christ said to the sick man, " Thy sins be forgiven thee," He was laying the true foundation for complete well-being, physical as well as spiritual. Nothing can be done for any country as great or as pregnant with every good as the planting and the multiplying of living Christian churches which will carry the message of this well-being everywhere.

But, it may be said, medical work is then a mere camouflage, hiding or disguising a religious propaganda. Not so; there is no desire to hide or to disguise the supreme motive. The desire is to exhibit it. The concern for the body is genuine and sincere ; so much so that the medical missionary will seek to help with utter abandon and without conditions just as if the healing of the body were an end in itself. But the soul is more precious than the body, and the concern for the soul is the supreme concern.

Dr. Tilsley, of the Belgian Congo, writing about a native prayer meeting says: "One day of the Prayer Week they set apart, as they always in every week set apart one day, to pray for the work of healing. One man, illiterate he is, but on fire for souls, poured himself out in petition. Indignation and beseechment mingled in his earnest voice as he cried forth this prayer: 'Thou judge, Thou mountain-maker, it's thieving. It's thieving, that's what it is. Thieving from Thee. They come here to the doctor, some of them, to take drugs at Thy hand, with never a thought for anything but their bodies. Do they ever listen to the Word that is preached to them day by day? They are healed. They go away. They harden their hearts. Lord, save their

souls—their souls, Lord ; for what else is the doctor here ? If he cares for their miserable about-to-die bodies, how much more for their eternal souls ? ' "

But here a question may be raised. What, it may be asked, about medical efficiency ? Well, the medical missionary should be as efficient as he can be, of course; he should do his very best for each patient, less would not be worthy of the Master. But he will be, or ought to be, controlled by considerations which are not present to the minds of those who are merely medicals and not missionaries.

Some of these considerations may be set out thus :

1. Believing that Christianity will produce as its natural fruit every form of healing and benevolent work, the medical missionary will feel that the greatest service he can render in a non-Christian country is to spread Christianity, and that medical work is justified to the extent to which it contributes to this great object. If any other avenue of approach were found to be more productive in the spread of Christianity, then it should rank in importance above medical mission work.

2. Efficiency must not necessarily be judged by intensive standards which often run to luxuries in equipment. A model institution is comparatively useless as a model if it cannot be copied. A wide exhibition of Christian sympathy through simple health and welfare and first-aid work, which could be done by an ever-growing number of native disciples of Christ, would do more in the long run for medical science in that country than a few well-equipped, expensive, foreign-supported institutions.

3. Devolution is a declared objective; but to devolve upon the native Church a heavy financial responsibility is not justifiable, considering the amount of money and time and thought involved, unless the main purpose of the Church is going to be served to a proportionate extent. The main purpose of the Church is not to be a propagator of hospitals. Therefore devolution, if that is to be achieved, will be an important consideration in studying the subject of efficiency.

4. When it is said, as in the Findings of the Jerusalem Conference, that "the greatest need at the present time is that existing Mission Hospitals should have more and better equipment and increased staff, in order that the work may be more effective and not inferior to any other work in the countries concerned," the extent of world need is forgotten in the laudable desire for greater efficiency. When a *Mission* Hospital has to enter into competition with *other* hospitals the time for reconsideration of policy has arrived.

To recapitulate: (*a*) I have asked whether, in view of the innumerable forms of activity which lie before the medical missionary, there is a guiding principle which will direct him to do *this* in preference to *that*;

(*b*) I have replied that there is such a principle, and that this principle is to be found in the proper work of a missionary, that is, that the medical missionary is a missionary of the Gospel first;

(*c*) I have refuted the charge that medical work is then a mere camouflage;

(*d*) I have set this principle up as a standard by which efficiency should be judged, and have said that purely scientific efficiency is not enough, that imitability is important, and that the extent of need must not be forgotten; and now I would consider this basic principle in relation to medical mission work to-day, and would ask: Is there evidence that it is dominating medical mission policy?

To that question there will be three answers.

The first answer will be: Yes, it is. To those who say this I will merely reply: I rejoice to hear it.

The second answer will be in the form of a denial that the principle set forth is the right guiding principle. Those who give this answer will contend that medical work is not a means to an end, but that it is an end in itself; that it reveals the Spirit of Jesus. Well, it may or it may not do so. Everything depends upon the relationship of the physician to the Great Physician, and I maintain that

the closer this relationship is, the more ardent will the doctor be, not only to reveal his Master, *but to lead men to Him*. The passion for souls will dominate.

The third answer will be: The domination of this basic principle is fitful and imperfect. This answer I think is to a great extent true, and explains why there is much in the present situation which is unsatisfactory.

Now if the principle which I have enunciated were completely to dominate medical mission work, then several things would follow. We should, I think, see more thought given to the pioneer value of the medical missionary and less to work in cities where to an ever-growing extent governments and municipalities are themselves carrying on medical work. We should be asking ourselves where is there most need for medical work so that in meeting the need we shall be creating the most profound impression, and the greatest opportunity for the spread of the Gospel?

Further, I believe we should be devoting much more time and thought to the creation of an atmosphere of spiritual power in hospital and dispensary. I have known of work where the cultivation of the prayer life of a Christian staff has yielded great physical as well as spiritual results. Also we should be so keen that the Church should increase through the work of medical evangelism that from the very start we should seek to have native Christians identified with the work of healing. Medical work would then become not so much a Christian charity of the foreign mission as an indigenous manifestation of the Christian spirit of love and sympathy and service, and would therefore be infinitely more powerful.

As I see the situation to-day medical mission work is becoming more merely medical and less missionary. The hour has struck for reconsideration, for an examination of tendencies, for a definition of objective. The task of the Christian Church is the evangelization of the world, and every ounce of strength is needed for its realization.

In an Eastern Prison*

"I was in prison and ye came unto me."

WE entered the city gate and were swept along with the traffic until we emerged from its current with a struggle into the quiet road that ran along inside the city wall. Ten minutes later we were standing in the Women's Convict Prison face to face with a silent crowd of women who stood and eyed us intensely. Our hearts sank; how could we *ever* get into human touch with them, we wondered, ordered as they were to come and listen to us, while the wardresses stood by watching for any failure in attention.

After a week or two, however, we were relieved to find that this vigilance slackened, and those who did not want to come could stay away; the wardresses, too, felt that they need not be on duty, and we began to learn individual names and to be on easy friendly terms. We got permission to bring in a baby organ, a great attraction, and presently earnest and hearty, if not very tuneful, sounds rose on the air. There were two of us, and we agreed to separate after opening the visit with singing, one remaining to address the audience, while the other visited the cells.

It was in these visits that we came into close contact with the women. They opened the door very cordially when we knocked, and we politely did not see the cards used in their interrupted gambling game being shuffled out of sight. A bed mat would be eagerly unrolled, despite our heartfelt protest, and we sat upon it (and never have I felt more like a Christian martyr!).

Then we all talked together, asking and answering questions; they were trying to understand why we had come, and we were trying to know them and to understand them. Some incident led us to begin writing letters for them: it was pitiful to think that it was almost impossible for them to get letters written, and that the price of a stamp was a serious matter. One scene rises before my

* The author of this article desires to remain anonymous.

mind. A young woman dressed in the poorest clothing stood before me, dictating a letter to her mother, after an apology for troubling me: "She has had no news of me for the two years I have been here, and she is old." I scribbled the name and address, and then we were ready.

"To my venerable mother, peace. Do not be anxious about me, for I am very well here and very comfortable."—(I glanced at her but wrote on.)—"My case is going well and I hope to be home after the New Year . . ." "After the New Year?" murmured a woman near her. "Yes—please say: 'After the New Year'; my mother is very old and she must not be troubled."

I finished it up with a warm feeling at my heart for the brave words sent to cheer up a desolate old woman in her village home; I did not know then what I heard the following Sunday, that the girl was under sentence of death.

A theological student who had formerly been in official service was my scribe, and every Sunday we sat together and he put the letters into proper literary shape and then we posted them. One day he paused, and looked over at me: "Do you know where these letters to-day are going?" "I think so; they are going to evil houses." "They are indeed," he said gravely. I had suspected it when the poor creatures dictated to me pitiful appeals for someone to bring them money and clothing; but who was I to refuse them communication with the only place on earth that they could turn to for help of any sort? Then an idea came, and I said: "We will send them more than the letter," and I got some sheets with the story of the Prodigal Son written on each and slipped one into each letter, and along with it the message: "If you wish to hear more and understand, go to the nearest hall of the Jesus religion." Once it seemed to me that a different message was needed, and we wrote that verse about it being better to have a mill-stone tied about the neck and be thrown into the sea rather than to hurt one of these little ones. When answers came from home the joy was great, and with beaming faces they thanked us again for having written.

One day, as we were being escorted to the door by the Matron, a sheaf of papers was handed to her by an official, and a sentence spoken which we could not understand. "What did that mean?" we asked, but we only received an evasive reply. "It was Mrs. K—'s case?" "Yes." "And the result?" "Sentence of death." We hurried away; she had come to each service and listened intently with eyes cast down to keep us from reading what was in them. Next day we went back to see if there was any help we could give her for that short terrible journey. The bravery of her! White, composed features; skilful hands neatly packing up the poor belongings, each borrowed article returned to the lender. We sat in helpless sorrow; we could only pray silently and stumble out some words.

There were children, too, in the prison; some had come with their mothers because there was no one else to take care of them, others were brought in by women who, it was whispered, had no right to them, and were keeping them in their wicked clutches for future gain. We tried hard to get one of these girls out in order to place her in a Christian school. We were put off with suave promises, and, when the woman's sentence was up, we gave the child a note to the hospital and to the Y.W.C.A., telling her if she could reach either of these places, they would help her and send us word. That word, alas, we never received; a child is very helpless in wicked hands.

Another little maiden began to learn to read with the help of books we brought her, and one of my pictures is of a dim north room, sordid, cold and dark—on the bed a little figure seated cross-legged at a small table with books and pens placed in orderly fashion in front of her as any little scholar should, swaying and saying aloud her lesson. By chance I had some cakes with me and offered them; they were received and placed on one side till later—a scholar would not eat cakes at study and before a visitor!

I begged her mother to allow me to send the child to school. The mother had some compassion and gave me a half-promise, but the grandmother was also in prison for

some traffic in children, and she opposed the plan. Each Sunday we pulled and counter-pulled. I promised that the child should be bound by no ties to us, and that she should go back to her mother when she was educated, to be a help and stay to her in her old age. Our hope was that she would be so rooted and grounded in Christ that she would be strong enough to resist evil when she had to return home.

Prevarications and broken promises wearied me out, and, on my last day at the prison, I told her mother that anyone who deliberately ruined a little child would go to Hell. In fear and anger she asked who was going to hurt the child. I repeated the warning. Months later I had a letter saying that the little girl has now been allowed to go to the Christian school as a boarder—pray for her.

One day a woman came to me and said: "Come and see one who is sick; she is much to be pitied; she is not like us, but is innocent and greatly wronged." I went with her and found a girl of about twenty lying very ill. I asked if she would like to send a message to anyone. "Oh yes, to my mother, send for my mother." We got the address and wrote, but no answer came. Next Sunday she was worse and longing for her mother, so I sent for a man whom I knew to be both capable and kind, and asked him to go to the village and bring the mother back, telling him to assure her that food and lodging would be given her in the city, as well as her expenses on the road.

After three days he returned dusty and weary, but alone. "She wouldn't come, then?" "She wanted to come, but her new husband would not let her; he said they were too busy with the farm work, and we were to bid the girl take care of herself, and in the autumn, when the crops were in, her mother would come to her. I offered them money, and begged and prayed her to come, but the man would not allow it. But don't grieve, the girl is dead." "How do you know?" I asked. "When I was trying to find out where her village was, I asked round among the neighbours. They were interested, and helped me to find out. When I got home just now one of them came in and

told me that yesterday they saw a convict's coffin being taken out to the common burial ground. He ran and read the name on it ; it was hers."

So finished a pitiful, sordid tragedy ; the girl was a helpless victim of others. She had been married to a soldier who went away to the wars, and her father, in need of money, had married her again to another man. The soldier returned and was murdered by his father-in-law. His sister, the only relative he had in the world, made enquiries, and by degrees the crime was discovered. The father and the girl's second husband were executed, and she was condemned to penal servitude for life.

What did we accomplish ? Who knows ? Often it seemed little enough. A few sick folk helped with better food, the grim black outlook from the windows softened by growing flowers and shrubs, communication opened with absent friends, two small girls in a Christian school ; these were the tangible results. The spiritual are more difficult to estimate : the story of One, so poor that He was born in a stable, so wronged that He was executed in the open-air—" just like us!" they murmured—so friendly that an outcast woman could talk with Him and be helped ; the story of the Good Samaritan told to those who had fallen among thieves, been stripped and wounded, but to whom no helper had come ; the story of a God who was Father and loved all His children (but this they questioned), we tried to teach. If He had not come so near they would never have dared to raise their eyes to Him. One openly flung a challenge of disbelief. " Then you cannot believe that God is the Giver of good ? . . ." " Oh yes . . . certainly that is so . . . but I have been in prison eighteen years."

And what of those who did respond ?

How were they to construct life there spiritually ? We suggested that as men and women sometimes leave home and cities to live in the mountains or in a monastery to give their time to thoughts of God, they could look upon the prison as their monastery ; and we pointed out, too, that near them were others needing their help and

service. Several learned to read and had the Gospels in their hands; and one day after we were feeling that little had come of it all, we heard one woman say to another: "Pray about it." "But if I forget the words?" "That does not matter, you only cry to Christ." "Do you pray?" I asked her. "Yes, many of us pray night and morning."

An Issue of Grave Importance in Central Asia

A WORLD DOMINION correspondent in the East writes: A telegram from Shanghai, dated 16th July, 1928, contains the following information:

"The Nationalist Authorities have received information that Yang Tseng-hsin, Military Governor of Chinese Turkestan, was shot dead at Urumtsi on July 7th, by soldiers belonging to the escort of the Commission for Foreign Affairs, while he was distributing prizes at the Russian School of Languages. The assassins have been arrested. The Chinese are very excited at the news, and fear that it portends trouble in Chinese Turkestan, which, it is believed, is impregnated with Soviet influence.

"The Commissioner for Foreign Affairs at Urumtsi and twenty of his bodyguard were executed on July 9th by the Civil Governor of Chinese Turkestan."

Any of those who during the past months have heard lectures upon Chinese Turkestan will recognize in this item of news yet another warning that the door of opportunity for missionary work may speedily close upon that land. Governor Yang Tseng-hsin has held the Military Governorship of Chinese Turkestan, with residence at Urumtsi, since the introduction of the Chinese Republic in 1911. His policy has been that of governing the cosmopolitan population under his jurisdiction with complete autocracy. No newspaper has been published within the borders of his territory, nor is any newspaper in the Chinese language allowed to be circulated among its people, and a complete system of postal censorship and espionage has been in vogue.

The political importance of Turkestan is derived from the fact that three of its borders respectively touch Russia, India and China, which borders are connected by ancient trade routes. Governor Yang's attitude towards the Christian missionaries has been tolerant, and when recently he was petitioned by the Moslems to limit their activities, he refused to do so. He has tried to hold in check Russian aggression, although it is undoubtedly the case that Chinese

Turkestan is impregnated with Soviet influence, and in this connection the manner of his death is significant.

The missionary occupation of Chinese Turkestan consists of a small group of the members of a Swedish missionary society in and around the town of Kashgar, and in Urumtsi, fifty-four marches distant, two men members of the China Inland Mission.

What the result of this incident will be it is impossible to forecast, but the issue is of such grave importance as to call for earnest and united prayer that the door of proclamation for the Gospel may not only remain open, but that the Christian forces may speedily enter it.

In Himalayan Highlands

ADA BURROUGHS

"OUR unwearied labour shall go through the world," wrote the young Count Zinzendorf two hundred years ago, "in order that we may win hearts for Him who gave His life for our souls." The great founder of the Moravian Church led the way in an enterprise which endures to the present day.

It is characteristic of the Moravian missionaries that they have always sought out the hidden corners of the world, drawn by a deep instinct of compassion to those who are neglected or forgotten. It is difficult to imagine anything more remote than the wild mountain country which borders on Tibet, where the Moravians have been at work in three centres since 1857.*

Flecker's lines might be used to express the spirit of the first Moravian missionary to this vast and isolated region :

"We are the pilgrims, Master, we will go
Always a little further, it may be
Beyond that last blue mountain barred with snow."

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* The three stations are in Kashmir :

Kyelang	(founded	1857)
Leh	(,,	1885)
Kalatse	(,,	1899)

Leh lies on a trade route and is now less isolated than in former years. Two Tibetan pastors were ordained in 1920, and one was given full charge of the work at Kyelang. The region around Leh has had unusual prominence given to it in the press of late, owing to the terror created by the accumulation of 700,000,000 tons of Shyok River water at a height of 17,000 feet.

From the Vale of Kashmir the road winds up and up through wooded valleys rich with grass and flowers, out on to sterner heights among whispering pines and clumps of silver birch. Snow-peaks tower above the trees, and many of the valleys are shut in by sheer limestone cliffs. In many of the higher passes the flowers are even more lovely and more varied than in the lower meadows.

It is a strange land, and the people, who are Tibetan in race and language, live in remote little villages, far from the life of the outer world. It is a region of rock and desert and barren hills, bounded on all sides by range after range of dazzling peaks and shining glaciers. Yet in springtime many a little village is a fairyland of apricot blossom, all the more welcome after the long severe winter ; in summer the desert often literally " blossoms as the rose," for there are parts of Ladakh where, in the high valleys, the bushes are covered with masses of wild roses—red and pink and yellow—while the watercourses are starred with the blue and white blossoms of the dwarf iris. In spite of the severity of the climate and the isolation of the life, the strange beauty of the land is reflected in the cheerful joyousness of its people, who often " burst into song over every kind of work."

But these attractive and lovable folk suffer from a spiritual blight so depressing that it is a marvel that their minds remain as sane and wholesome as they do. As one missionary puts it : " The whole force of Lamaism directs the people's attention downwards to that which is impure, ugly and evil."* Tibetan evangelists find it very hard to convey the reality of their message to these village folk, who are under the power of the lamas. It is often long before they can take in any idea of disinterested love and sacrifice.

A most noble work is going on in these villages of which the world never hears. Men who have become Christians at the few mission stations go out two by two, carrying very little with them—perhaps a pan, a bag of barley

* *In Himalayan Tibet*, by Mrs. Heber, p. 274.

flour, a little butter, some tea, a few hard home-made cakes, together with a rug and a goatskin for bedding. They also carry a few Testaments for sale, and picture-rolls to illustrate their teaching, and their own New Testaments. Day after day these men tramp over the hills, often in great danger, along narrow shelving roads, over rushing torrents, crazy bridges, difficult and stony passes, which are often deep in snow. In one district which I know they walk along the frozen river in winter, a most hazardous journey. These brave men carry the Gospel of Jesus Christ—go to tell the people that Christ died and rose again for them. The missionaries themselves go on very difficult journeys, carrying medicines and a magic lantern, sleeping in tents, sometimes in burning heat, often on windy plains or passes, by the side of stormy torrents, and often in danger of their lives.

The Church in Leh has this year taken an important step forward. It has elected a Tibetan elder as Pastor of the local Christian congregation. He and two other Tibetan preachers now consult with the missionaries about the whole work, and the former "District Committee" (composed of missionaries only) has ceased to exist. If the new arrangement works well, it will be embodied in a change of policy.

Each Easter Day a wonderful scene is enacted in this dark, heathen land, where the spirits rule, and the lamas' ignorant power bears sway. Day is breaking among the mountains. The stars are fading out of sight, as the sun rises over the high, silent, snowy peaks, tinging them with red and gold, making them seem like the Throne of the Creator. As the sun rises higher, the dusky violet shadows slip away, the lamas greet the morn from the roofs of their monasteries with the shawms before going to their devotions, and the whole scene is flooded with light. Out of the houses of the few Tibetan Christians emerge men, women and children, dressed in bright colours, in all their best finery. They hurry towards the desert outside the town to God's Acre, greeting each other as they meet with "Duschen-la-trashis chik," meaning "A Happy Festival,

or Easter." When all have gathered, they open their hymnbooks ready for the service, and the missionary says: "The Lord is risen," and they answer, "The Lord is risen indeed." It is wonderful to join in such a service among the highest ranges of the Himalayas. Hymns are sung, the Easter Litany read, the names of those who have passed away during the year are read out, the benediction is pronounced; then everyone goes home with awed spirit to rejoice in Easter Day and all that it means to those who believe in Jesus.

This has gone on for many years, but the Mission is under-staffed, and there is great need. Large districts are open for missionaries if only they would go. Mohammedanism is affected by knowledge which contact with the outer world brings, and no country can keep to itself in these days. Tibetan Lamaism, with its ignorance and superstition, cannot stand; when it falls, who will step in? As things are now, the Mohammedans will, for they are ready. Where is the Christian Church? The Tibetans are such a splendid race and could do much when roused—shall they become Mohammedan or Christian? If Christian, then the whole of Central Asia could be influenced, but time must not be lost. Who will go and win this great trophy for our Lord?

Christ's Example in Prayer

JESUS appears to have devoted Himself specially to prayer at times when His life was unusually full of work and excitement. His was a very busy life; there were nearly always "many coming and going" about Him. Sometimes, however, there was such a congestion of thronging objects that He had scarcely time to eat. But even then He found time to pray. Indeed, these appear to have been with Him seasons of more prolonged prayer than usual. Thus we read: "So much the more went there a fame abroad of Him, and great multitudes came together to hear and to be healed by Him of their infirmities; but He withdrew Himself into the wilderness and prayed."

Many in our day know what this congestion of occupations is; they are swept off their feet with their engagements and can scarcely

find time to eat. We make this a reason for not praying; Jesus made it a reason for praying. Is there any doubt which is the better course? Many of the wisest have in this respect done as Jesus did. When Luther had a specially busy and exciting day, he allowed himself longer time than usual for prayer beforehand. A wise man once said that he was too busy to be in a hurry; he meant that, if he allowed himself to become hurried, he could not do all that he had to do. There is nothing like prayer for producing this calm self-possession. When the dust of business so fills your room that it threatens to choke you, sprinkle it with the water of prayer, and then you can cleanse it out with comfort and expedition.

Imago Christi, by James Stalker.

A New Day in the Near East

W. Wilson Cash

THE Moslem world attracts increasingly the attention of the newspaper, a sign which must mean a new interest by the British public in things Islamic.

The *Islamic Review* for July, 1928, says: "The European press is gradually devoting more and more space to the topics dealing with 'Islamic countries.'" The reason for this is that never since the days of Mohammed has Islam shown so many signs of disruption and disintegration as to-day. Islam has passed through periods of fierce controversy where liberal Moslems have contended against a rigid orthodoxy. It has drifted at times into stagnation through sheer isolation and detachment from the main currents of world life. It has had its heresies and schisms and its inter-Islamic wars. But never before has the whole fabric of Islam been challenged by secularism as now. Islam has been a way of life to millions of devout people, a way that has given a religious basis to social, political and economic life. Belief in Allah has coloured the whole life of races from Northern Africa to Western Asia. To-day the entrenched position of this faith is being attacked by Western secularism, the foundations of the religion are being undermined by a new way of life that is purely material and mainly agnostic. Moslems often regard the

Christian missionary as their arch enemy, but secularism is by far the greatest menace to Islam in this modern world, and it is doubtful how long Islam can continue to hold its own in the face of the inroads secularism is making in its ranks.

The converse of this, of course, is that the missionary is coming to find that instead of having to combat a fierce fanaticism of orthodoxy he is confronted with a materialism that presents a new obstacle to the spread of his faith.

It is this change of mentality and outlook that is attracting the attention of Europe not simply because of its novelty, but because of its far-reaching consequences to the whole life of the world.

Mr. Lancelot Lawton, writing in the *Sphere* for May 12th, says : " The transition now taking place throughout Islam is rightly described as revolution not evolution. It is one of those immense occurrences which uproot the existing order and determine universal history. Not less than two hundred and fifty million Moslems, comprising one-eighth of the world's population and living in communities stretching from remote Asia to Central Africa, are involved. What will be the outcome of this vast turmoil ? "

We may well ask what will be the effect of all this upon the Western World ? Students of Islam to-day see two main trends of thought. Some are impressed with the renaissance in Islam itself and they watch with keen interest the movements towards a new pan-Islamism. This aspect of the case is not without significance.

The pan-Moslem Congresses in Cairo and Mecca show that serious efforts are being made to unite the divided sections of Islam. We are reminded of a new *rapprochement* between Turks and Arabs, of the general fear and distrust of the West by the whole Moslem world, of the attempts in Islam to find a new basis of unity in a spiritual regeneration of the faith, and of the proselytizing activity of Moslems on a wide scale. This is all true, but it represents the efforts of Moslem leaders to stem the tide of secularism, and the question is whether anything can stem this tide.

Moslems shouted loudly after the war for self-determination, and nationalism became the slogan in many Moslem lands. With nationalism I have real sympathy; but the movement once launched brought with it much that is utterly alien to the teaching of Islam. Thus while the leaders are seeking for a new religious unity the forces of nationalism are themselves a disintegrating factor and are dividing rather than uniting Islam. The really progressive movements in the Moslem world are on the whole outside Islam, and they tend towards a new national spirit that is free and untrammelled by the traditions of the past, a spirit that is opposed to any imposed religious authority of Islamic mullahs. The fact is that the nationalism of to-day is incompatible with a theocratic state as Mohammed conceived it, a state without frontiers and which divides the world into two classes, believers and unbelievers, the House of Islam and the House of War. In most of the Moslem countries where a new nationalism has come to the fore the tendency is to blame Islam for much of the stagnation and illiteracy of the past, and to regard religious leaders as out of date and a drag on the wheels of progress. Consequently one notices how these countries look back to the pre-Islamic history of their people and glory in the days before Islam entered their lands. This is surely the case in Turkey, where young Turan is glorified as the worthy descendant of the old Turkish days before Islam. Egypt looks to the glory of its ancient past, and Persia is more interested in Darius and Cyrus and the glory of Persepolis than in any achievements of Islam in Iran.

While I was in Egypt recently a new statue was unveiled in the station square in Cairo. The sculptor was an Egyptian and his aim was a symbolic representation of New Egypt. The statue is that of a marble sphinx as a fitting symbol of Egypt's ancient glory; standing beside the sphinx is an Egyptian woman with one hand outstretched as a sign of awakened life. The other hand rests on the sphinx. The sphinx has the two front paws stretched out as if aroused at last by strange happenings, and the woman has her veil thrown right back, showing the beautiful

features of an oriental woman. Here is embodied the spirit of a new age—the sphinx representing the glorious history of a past era, and the woman, the very embodiment of a new day. The remarkable thing about it is that there is not one single trace of Islam in the whole design. The statue itself is a contradiction of a Koranic law which forbids the making of the likeness of any living thing. The woman unveiled stands as an open defiance of the Moslem custom of hareem and veil.

Turkey recently adopted a measure in the Grand National Assembly which is the logical outcome of a policy steadily developed since the Republic was established. The constitution was amended in order to separate religion altogether from the state. Thus, Turkey, once the head and bulwark of Islam, has formally disestablished and disendowed the Mohammedan faith and made religion a matter solely of personal and individual interest. This, I take it, means that the tide of the Turkish revolution is still rising. For political reasons there may be a better understanding between Arabia and Turkey, but instead of religious unity there is an ever-widening gulf between Islam and the rising generation of the Moslem world.

When I was in Persia this year I talked to a very prominent and well-read man with no missionary interest whatever. He was in close touch with the leaders of the country, from the Shah downwards, and when I asked him what he considered to be the future of Islam in Persia, his answer was "None whatever. Islam is dead." He went on to explain how educated Persians are not only ceasing to be Moslems, but are becoming anti-Moslem, because they blame the leaders of Islam for much of the decay of their country. My own discussions with leading Persians confirmed this impression. The educated classes see no value in Islam to-day, and are being gripped by the appeal of secularism as a way of life that opens the door to progress and liberty. Many illustrations could be given of this new movement within the house of Islam. Western thought has penetrated to the farthest frontiers of Mohammedanism. It has entered institutions such as

the Azhar University of Cairo, where renewed religious activity has brought with it no added prestige to this venerable seat of learning. The university is without a rector, and it is reported that the Egyptian Government intends to abolish the office of Grand Mufti. Education throughout the whole Moslem world is now being modelled upon Western lines. Nationalism has brought with it many changes, but it must be admitted that they are a disruptive force in the ranks of Islam. Secular civilization is sweeping all before it, yet no people can find a permanent home in secularism.

Two quotations in closing will perhaps serve to illustrate the changes in Moslem mentality. The first is from the sayings of Mohammed, and shows how early Islam was built up by a ruthless propaganda through the sword. It is as follows :

" I have been sent by the Almighty in these last days with the sword. I myself and my nation shall not let the sword quit our hands until people worship Allah. My sustenance depends on the sword. All who do not obey my command shall be subdued and humiliated. The gates of the highest paradise are under the shadow of the sword. The nearest to the Prophet in degree are those who war for Islam. To fight once for the sake of Allah is more acceptable than going on pilgrimage forty times. The highest deed of the believer is to fight the enemies of religion and the state."

The second quotation is from a Turkish book published in Constantinople in 1926, and makes clear how far Moslems have travelled since the days of Mohammed and how completely they are looking to the West to-day.

" The Asiatic people have never been saved from poverty and misery and the habit of deducing judgments from the divine laws. One cannot see anything else in the history of Egypt, India, Persia, ancient Japan, China, Turan, and Arabia. These people, by sheer ignorance, have ascribed to Sultans or other opportunists, sometimes a divinity, or the authority of a divine revelation, and this mentality has been the chief cause of the misery of all

the Islamic nations. . . . The present struggle is against this Asiatic mentality. The situation is clear. In Europe there is no literate or illiterate person who acts by revelation ; whereas in Asia there is nothing else but prophets and saints and divine rulers. You find the divine command interfering with the most private affairs of a person, and directing all phases of social, economic, commercial, scientific, and administrative activities."

" Some day," said a man in Persia to me, " there will come to this country a people with a faith suited to Persian culture and needs, and it will be accepted as the faith of the land." To those who understand the aims of the missionary enterprise, this is surely a great challenge. Christianity can meet Persia's needs ; the Moslem world waits for an adequate presentation of the Christian faith. The opportunity in these days of transition is immense. The Church must therefore enter now upon the task or fail all along the line.

The Veiled Men of the Sahara

Joseph J. Cooksey

THE following article by the distinguished traveller, Mr. Francis Rodd, son of Sir Rennell Rodd, M.P., is of more than passing interest.

The writer approaches the unsolved problem of the early Christian faith of the Tuareg with a judicial mind. This is characteristic of him. His proofs must proceed from evidence complete and irrefragable. Personally, however, he entertains little doubt of the Christian ancestry of these people.

The Cult of the Cross among the Tuareg, and especially their use of the word Mesi (Messiah) as a Divine Name, merit close consideration. They cut so destructively across the two most fundamental denials of Islam—the Crucifixion and Deity of Christ—as to predicate a Christian tradition of exceptional vitality. They go far to explain why the more orthodox Arab Moslems have dubbed them the Tawarik : " Those who have abandoned " (the faith).

Alone of the races of the world, Tuareg men are veiled, and they call themselves the " Mulethemin " or veiled ones. Their women folk, however, are unveiled, following the custom common

to nomad women in North Africa. Why the Tuareg wear a veil is an unsolved problem. It has been cogently discussed by Mr. Rodd in his fascinating work, *People of the Veil.** He, however, with others who have studied the matter, reaches no conclusion. A suggestion thrown out by the writer to Mr. Rodd in the course of an interview may perhaps be worthy of consideration as a contribution to the solution of the problem.

It starts from the known fact that the first historic mention of the Tuareg as the " veiled men " is by Arab authors : that is to say, not earlier than about the ninth century. Classical, or post-classical, writers make no mention of this curious usage. Their assumption of the veil apparently coincided in point of time with the destruction of the Christian civilization in North Africa by the Islamic armies.

In the débâcle which ensued, as also in the long guerilla warfare sustained by the Berber Queen Kahina and her people against the invaders, the veil may well have served as a means of temporary disguise of undoubted military value. The passage of the centuries has now invested the veil with a ritual significance, as the symbol of manly dignity and virile courage. The final answer to this perplexing problem will some day be given by the patient investigator.

Not only the veil, but the Tuareg people themselves and their language call for further study. The Temachek dialects and their relation to other Berber languages must be investigated. The preliminary work of French linguists lies to hand, and some day the missing manuscript of the Gospels said to have been prepared by Père Foucauld, the Saharan recluse, may come to light. The field of enquiry is an entirely open one. More precise data also needs to be obtained as to their present numbers. In a general way they are distributed over the whole of the Sahara, being particularly numerous on the highlands of the Hoggar, Air and Tibesti, and their intervening areas. Northward, their camels tread the borders of the Barbary States, and southward they roam French West Africa, and congregate in the cities of the Sudan States. But any estimation of their numbers is pure guesswork.

Any attempt to westernize the Tuareg is unworthy of countenance. But to pass on to them the world's supreme revelation of God —that priceless Pearl of the Orient—is quite another matter. This service has just recently been undertaken by the National Bible Society of Scotland, and the development of the venture will be followed with great interest. In the absence of anything yet in Temachek, the Scriptures in Arabic and French will be used by their agent, and these will reach a considerable number of readers.

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* Published by Macmillan & Co., 1926. Price 30/-

Evidences of Christian Influence among the Tuareg

Francis R. Rodd

THE association of the Tuareg with Christianity is one of the many interesting problems which surround this race of Saharan nomads. The question is doubly attractive, for not only does it intimately concern the history of this people, but it throws a light on some of their peculiar characteristics, which, as so little of their story is known, might otherwise remain inexplicable.

When the eminent Saharan explorers of last century, like Barth and Duveyrier, first began to study the Tuareg systematically and scientifically, they became aware that the reputation ascribed to them by their traditional enemies, the Arabs, was so little true that the latter traveller went so far as to call them the Knights Errant of the Desert. Allowing for pardonable exaggeration, due to his enthusiasm, it is clear that Duveyrier implied that the Tuareg had certain qualities which we in Europe have been accustomed to associate with Christianity at a certain stage in the development of any race. But Duveyrier goes further, and states definitely that the Tuareg were Christians before they became converted to Islam. In this view he followed the opinion of Barth, who, while he was trying to find an explanation for the origin of the name "Tuareg,"* wrote: ". . . from other evidence which I have collected elsewhere, it seems clear that a great part of the Berbers of the Desert (he includes in this term the Tuareg) were once Christians . . . and that they afterwards changed their religion. . . ."

The evidence of Barth and Duveyrier which led them to these conclusions is, however, not given in detail, and, although much weight must attach to their views, since they were in close contact with the Tuareg at a time when the customs of this people were still very real and living,

* The name was given them by their enemies.

their opinions are by no means final. On the other hand, during the last thirty years European penetration has done so much to dull the racial consciousness, and to destroy the traditions of the Tuareg, that something at least must be deducted from the value of evidence collected since Barth's day, even by so eminent a scientist and divine as Father Charles de Foucauld, who was disinclined to believe that the Tuareg had ever been Christians. Indeed, in his researches among the Ahaggar Tuareg, he discovered traces of pre-Islamic survivals, which he considered to be of polytheistic rather than monotheistic origin.

Similarly, Oric Bates, who laboriously collected an enormous mass of evidence in his *Eastern Libyans*, concluded that those signs of Christianity which appeared to have survived pointed rather to a former prevalence of sun worship. It is only fair to say, however, that Bates had no personal knowledge of the Tuareg, and that he was dealing more particularly with the Libyans inhabiting Cyrenaica and Tripolitania.

It is not clear why there should be so much difficulty about accepting the view that the Tuareg were once Christians. The greatest danger in the question is probably the fear of trying to prove a theory which one would like to find was true. Yet, realizing this temptation, the writer, for one, is nevertheless prepared to believe that the Tuareg once were Christians, and that much of their present conduct and some of their surviving traditions are due to this fact.

After all, would it not be natural for the Tuareg to have adopted Christianity during a period, when, as we know, there were Bishoprics throughout North Africa in numbers which seem *prima facie* to have been too large even for the then greater population of the coast. We know from Ibn Khaldun and El Bekri that when the Arabs came into Tunisia and Algeria they found a majority of the Berber-speaking people apparently Christian, or at least Monotheist. The profession of Judaism attributed to such non-Hebrew people as the Aurès Mountaineers of the eighth century A.D. does not perhaps mean more than that they were

monotheistic—possibly that they were Christians of a sect differing from and detested by those other more orthodox parties with which authors like El Bekri had come to associate the term.

There is some direct evidence among the Tuareg for associating them with Christianity whether they professed the religion or were only much influenced by Christians round them. It is among the Southern Air Tuareg that these survivals seem to be most numerous.

The most striking group of examples occurs in the use of the cross, which, as the Air Tuareg admit, is a symbol unusual and incorrect in any form among Moslems. The existence of the cruciform letter I (Iét) in the Tifinagh alphabet and the cross-hilted "Crusaders'" sword are not in themselves evidence; the former is a natural sign in an alphabet formed as is that of the Tuareg, while the latter is merely a sword-hilt with a guard, in its most primitive state. If an origin for the latter must be sought it should more probably be looked for in the Roman legionary's short sword.

The Air and some other Tuareg use the cross most prominently displayed on their camel riding-saddles as a tall pommel with lateral arms which serve no useful purpose, but are so traditional as never to be absent. There is also in Air an ornament worn by many men and manufactured by the Tuareg silversmiths at Agades: it is a cross with curved arms dependent from a large ring by which it is hung around the neck on a leather thong. Though the first origin of this ornament may be found in the Egyptian Ankh, it may nevertheless also be associated with Christianity. The Tuareg of the present day admit that it is cruciform. Moreover, it certainly possesses associations which differentiate it from other ornaments. It is not clear whether these associations are conscious or not; but, whereas a Tuareg will lay aside his other ornaments and charms while he is working, he seems unwilling to take off this cross, which he usually keeps threaded on a separate thong.

There are numerous other examples of the use of the cross in ornament, *e.g.*, as finials for borders burned on wood, worked or cut on leather, for the tops of wooden spoons, etc., etc. In fact, with a little observation, it is obvious that the cross is used as frequently as we would expect among a people whose possessions are few but whose present religion did not forbid its use. Incidentally, the Tuareg also occasionally use bells on their camels and on their saddlery, a practice which the Prophet forbade as the bell was a symbol associated with Christianity, and one which nearly all other Sunni Moslems continue to abhor.

In addition to evidence from the use of the cross in ornament, certain words in Temajegh, the language of the Tuareg, have a distinctly Christian connection, while others may be suggested by more prolonged study of the language. The following will serve as examples :

Word in Temajegh.	*Meaning.*	*Suggested derivation.*
Mesi	God.	Messiah (see below).
Amanai.	God.	Adonai (suggested by Duveyrier).
Amerkid.	Religious merit.	Latin : merces.
Abekkad.	Sin.	,, peccatum.
Tafaski.	Feast day ; also the name of a month corresponding to Moharrem in the Moslem calendar.	,, pasca or some later form of the word meaning Easter.
Andjelus.	Angel.	,, angelus.
Aghorá.	Dawn.	,, aurora.

In Air the most usual word for God is Yalla, derived, of course, from Allah, but Mesi is also used, and in a more personal sense when speaking of the Deity to whom a man may pray, rather than the Deity generally as a Force or Being.

More intimate acquaintance than most people can possess with a language like Temajegh is, of course, required

to discuss philosophical or religious matters with the Tuareg, but the impression one derives from some contact with them, is that there is no hostility to the suggestion that they were Christians before they reached the Way of Islam. The writer discussed the question at some length in several conversations with an Arab mu'allam in Air who had lived all his life among the Tuareg, but who preserved his sense of difference of race and standpoint. This Sheikh said that the Tuareg claimed never to have been Kufara (heathen) before they received Islam ; though he had never heard it definitely stated, he considered it quite possible that they were Christians.

The hostility of the Air Tuareg to European travellers during last century does not seem invariably to have been based on their Christian faith in the first instance, as is the case in so many Moslem areas. It is true that Barth and his companions resisted a forcible attempt to convert the party, instigated by the Mu'allimin of Tintaghoda, yet not only did they receive protection against these men from Annur, the paramount chief of Air, but in his speech of welcome he also observed that (in Barth's words) " even if, as Christians, you had come to this country stained with guilt, the many dangers and difficulties you have gone through would have sufficed to wash you clean, and you have nothing to fear . . ." a curious doctrine from the mouth of a Moslem, unless he had preserved, albeit unconsciously, some faint memory of another teaching.

Though not directly bearing on the former Christianity of the Air Tuareg, the association of legends about Elijah or Elisha (they are always confused in tradition under the single name of Elias) with northern Air is interesting. On the rocks of Mamanet in the western foothills of the northern part of the plateau, are three rude human figures sunk in the friable sandstone in inverse bas relief. They are nearly life-size, and are said to represent Elijah, his wife and small boy with their camel and horse. The rocks are not held in especial veneration, nor can any date be assigned to the work, though it is probably of no great antiquity. Within a hundred miles of this place, also in northern

Air, in an area called Fade, on the eastern edge of the plateau overlooking the great desert which stretches away towards Tibesti, is a group of hills called Temed containing a water hole. In a valley not far from Temed water there is a pinnacle rock, and near the summit thereof a small hole, now not larger than would contain an eagle. This place is held in much veneration, and is even nowadays visited by pilgrims from the inhabited parts of Air, for tradition says that it is the hermitage long used by Elijah when he lived in the desert. The pinnacle, they say, was formerly only a low rock with a cave in it. Then one day there came an army of " Rumi " to take Elijah into captivity. The " Rumi " surrounded the rock and besieged it, but they were unable to capture the Prophet alive, so they built a ring of fire round the base of the hill to smoke him out. Elijah, however, prayed to be delivered from his enemies, and his prayer was heard. God caused the rock to grow until it assumed the shape it has to-day, carrying the Holy Man in his sanctuary towards the sky out of the ring of smoke and fire. When the " Rumi " saw the miracle they went away.

A Tuareg notable told the writer that divines among his people who went on the pilgrimage to this rock sometimes, if they were holy enough, could see Elijah walking in the midst of their band. He himself had never been so rewarded, though two friends of his had seen the Prophet. On another occasion, nevertheless, a miracle had happened when he visited the place. The event was described in these words :

" We came to the place on our camels, a company of about one hundred men. We left our camels to pasture near by while we climbed the hill to say our prayers. This took some time ; we then walked round the hill three times and spent the night saying prayers and reciting verses ; next morning we went to fetch our camels, but when we reached the place where our saddles and baggage were we saw all the camels driven in together at the foot of the hill, but by no man, for we had left no one behind to look after them. I (the story-teller) was astonished, but my

friends, who had been on the pilgrimage before, said ' That is only Elias driving our camels in from pasture for us.' "

The story of the fire around the hermitage rock bears some resemblance to the account of Elijah being carried up into heaven by a chariot of fire; it seems, however, also to be connected with the attempt of the king of Syria to take Elisha, and his deliverance when " the mountain was full of horses and chariots of fire about Elisha " (2 Kings vi. 17). As the Tuareg probably only came to Air about the ninth century A.D. and found the mountains inhabited by a negroid people whom they subjected, it may be supposed that they brought with them the legend at a time when, if they ever *were* Christians, they are most likely to have been in that state.

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This collection of scraps of evidence obviously constitutes no proof, though it does bear out the impression that at least the Christian thesis is possible. Such was the writer's view after his journey in 1922. There is little to add to what he then wrote: " The two most noticeable virtues among the Tuareg, that of patience, and a sense of honour, have not come to them from Islam. They are attributable to something older. Their patience is not that of quietism or of fatalism. It is rather the faculty of being content to seek in the morrow what has been denied in the present. They take the long view of life and are not querulous; they are of the optimistic school of thought. Theirs has seemed to me the patience of the philosopher and not the sulky resignation of a believer in preordained things.

" Their ethical standards of right and wrong, while differing profoundly from our own, and in no way to be commended or condemned in our shallow European way, seem to come from some older philosophy, some source less obvious than their present religion. Not only have they standards which the Quran does not establish, or even approve, but they hold certain codes of conduct for which there can be no legislation. When right and wrong, or good or evil, are not obviously in question, and a Tuareg will still say that a man does not do a thing because it is

dishonourable and an action such as no Imajegh would commit, it must mean that his forefathers did learn in an ancient school to seek some goal which is no reward in the present material life.

"Such development is only found in societies, whether Christian, Moslem or otherwise, which have for long been evolving under the guidance of a few men who have learnt much and taught much. Yet the feet of the Tuareg are not now kept in this way; their conduct is unconscious. They are no community of philosophers seeking by choice to live in primitive conditions for the betterment of their souls. They hold what they have as an inheritance of grace from bygone generations. In mind, as in custom, they are very old. Only a slight glow of the past glory remains to gild the meanness of their perpetual struggle and the eternal hardship of existence. It is doubtful whether they could still be caught and moulded afresh. There is too little left of the now threadbare stuff; it just survives in the clean air of the desert; it would fall to pieces in the atmosphere of more luxurious circumstance. And then, nothing would remain but lying tongues and thieving hands unredeemed by any saving grace."

To this, after a further journey in 1927 when some of the evidence above adduced was gathered, the writer would like to add one more passage, from a lecture recently given, in the course of which he tried to give an explanation of the Tuareg Veil: "Of the Veil and its origin I can say less, in fact virtually nothing. They seem for the most part at least to have been unveiled until late in their history. I cannot tell why they adopted the practice or whence it came. I have listened to many theories, made some myself, and discarded them all as being not only incapable of proof, but mostly fanciful as well. Yet one more fanciful than the rest is at least as plausible as any, if I may be permitted to speak in metaphor. If not literally exact in objective reasoning there is a simile which satisfies those who understand the spirit of this people.

"In the course of all the centuries during which they have been harried and found the hands of all men turned

against them, in all the centuries during which they have fought for their freedom, and especially their freedom of thought, preferring to conserve intact the ideal they possessed rather than to surrender it in exchange for the flesh-pots of an easier life, they have been driven to accept as practical, because necessary, many of those things which I like to think and feel they do realize are not perfect. Offer them to-day, in their degeneration, luxury or ease of life as the price of their spiritual freedom, and most of them will still refuse. They keep their old ideals as a veiled and perhaps unconscious goal, but something they still keep. If their outlook is sad and their eyes seem to be for ever wandering away to a further horizon when you speak to them, their melancholy is not that of pessimism. It is merely that they are aware of something which now seems too hard to achieve. These things will be apparent to those of you who have followed and understood what I have tried to tell you about the Tuareg."

The evidence, slender as it is, has been given. The writer's impressions from two journeys among the Tuareg have been set forth. No conclusion is possible, for there is not yet any proof. And the reader must think as he wishes.

ARABIA

The Wahabi King's Dilemma

The cable message from Baghdad reporting the breakdown of negotiations between Sir Gilbert Clayton and the Wahabi King was not altogether unexpected. By treaties with Great Britain, Ibn Saud has solemnly undertaken to respect the territories of his neighbours who are enjoying British protection. These treaties have been designed to tie the hands of the raiding Bedouin tribes which from time immemorial have regarded their neighbours' goods as their lawful prey. Sheikh Feisal-ed-Dowish and other powerful tribal leaders would prefer to have the door into Iraq left open. The British delegation insisted that the police posts, constructed well within Iraqi territory between the Basra railway line, the Nasiriyeh area and the neutral desert frontier zone, should be respected by the Wahabi King. There are reasons for thinking that he himself believes this to be a reasonable condition; but his endeavours to persuade the Akhwan to exchange the plundering foray for the plough have been doomed to failure. He now finds himself in a dangerous dilemma. Failure to prevent tribal raids into Iraq will embroil him with the British; success in preventing them may cost him the allegiance of his people.

The Inner Situation in Egypt To-day

A Student of Egyptian Affairs

IN the early days of Islam, politics were largely determined by religious belief. To-day, it is the political situation more than anything else that determines religious belief. For politics have ousted religion from the first place in the student mind, and it is from the student class that there come the writers who are fashioning public opinion, and it is from their ranks that there spring the political leaders who are the authors of social legislation. And, through the enlightenment of public opinion and the development of social legislation, a change is gradually taking place in the religious belief and practice of the whole community. It is only in the light of the political situation that we can understand the religious situation aright.

Politically, the most important event of recent years was the death of Sa'ad Pasha Zaghlul, in August, 1927. He was the outstanding personality in political circles, commanding the confidence of the whole nation, and embodying in his person the nationalistic ideal. No successor has yet appeared, possessing the same gifts of leadership or wielding the same influence. Such unity as survives between the discordant elements in Egyptian politics is due to a sense of loyalty to the memory of this great leader.

Yet, divided though Egyptian parties may be by personal rivalries and by genuine differences of opinion on details of policy, they do at least share in a common determination to safeguard what they believe to be their country's rights against violation by the power of Britain. They do not all agree as to how far it is expedient to push their demands as to the best means of attaining their objective. The Nationalists are uncompromising in their attitude towards Great Britain, and insist without qualification on the incorporation of the Sudan within the Kingdom of Egypt. The party of the Wafd, though almost as extreme in its declarations, is more ready to negotiate

a settlement with England. It is chiefly deterred from doing so by fear of its own partizans, lest it be charged with disloyalty or wavering. Within the ranks of the Liberal-Constitutional party are to be found the men of greatest intellectual acumen and of widest political experience, men who are acquainted with the true facts of the situation, and are prepared to reach an agreement with England on a basis of realism; but the circle of their influence is restricted in the main to the educated classes. And, finally, there is the "Unity" party, which represents the viewpoint of the Palace. At the moment its strength is small. Nevertheless, representing though these parties do differences of thought on certain political issues, and intriguing though they always are one against the other, they are all at least alike in claiming that their sole purpose is to secure for Egypt a full measure of independence and self-government.

Until such time as a treaty is arranged between Great Britain and Egypt, and an agreement is reached regarding the four reserved points, there can be little hope of avoiding that succession of political crises which at present destroys the possibility of any consistent and constructive policy. However desirous the High Commissioner may be to allow Egyptians to settle their own internal affairs, it is inevitable that, so long as the responsibility for the protection of foreign interests and of minorities in Egypt rests, according to one of the four reserved points, upon the British Government, he should be obliged from time to time to intervene in order to prevent the passing of what is regarded as dangerous legislation. A recent example of such intervention was furnished in the case of the Bill regarding the holding of assemblies, when the attitude of the Wafd party was so defiant and so provocative that the British Government dared not stand on one side. Thus there remains the anomalous position of three centres of influence in Egypt—the Parliament, the Palace and the Residency—all with powers indefinitely defined, and all somewhat uncertain of the part the other two are playing.

It was unfortunate that the treaty arranged between

Sarwat Pasha, when he was Premier, and Sir Austen Chamberlain failed to secure the approval of the Egyptian Parliament. Whatever its defects, it, at any rate, afforded a basis for a more satisfactory settlement in the future. Exponents of the English viewpoint maintained that it marked the furthest limits of British concessions. Egyptians protested against several of its clauses, notably the location of British troops in Cairo, and the time-limits set for the continuance of the new régime, as totally unsatisfactory. The statement has been made that such a treaty is as yet premature. Egyptian public opinion, it is said, has not yet been educated to a true understanding of the issues involved. Whether this statement be correct or not, there can be no doubt that the situation is much easier than it was at the time when the Milner Commission visited Egypt in 1921. Experience gained in actual administration since the first Parliament was opened in 1924 has taught Egyptian politicians that policies must be founded in facts, as well as upon theories, and that Egyptian independence can never be fully secured until the nation is equipped intellectually and morally to enter upon its privileges and responsibilities. The tone of the press, though still falling short of Western ideals of reasonableness and courtesy, is much less rabid, and political crises are not complicated to the extent that they used to be by schoolboy strikes. Furthermore, methods of violence and assassination have given place to a policy of reasoned protest and persuasion.

It is unfortunate also for Egyptian interests that the League of Nations was formed in the matrix of the Versailles Conference. The rejection at the Versailles Conference of the request made by the Egyptian nationalist leaders for an opportunity to state their case has prejudiced public opinion in Egypt against the League from the day of its inception. Hence the suggestion that any points of difference between England and Egypt might be submitted to the League for arbitration—a concession which England herself would only make with qualifications—evokes little enthusiasm in Egypt.

The next forward step along the road of settlement is likely to come through a modification, by consent of the European powers, of the system of Capitulations. The British Government has promised its support to Egypt in this matter, and it is natural that Egyptian public opinion should have been stirred by the concessions obtained by Turkey, Persia and China from European Governments. This may pave the way for a better understanding on the other outstanding points of difference. No easy settlement, however, is to be expected so long as the Wafd party, which controls the Parliamentary majority,* is lacking in statesmanlike leaders, or so long as the Liberal-Constitutional party, whose leaders are able and experienced, fails to secure national support. At the moment, the experiment of a Coalition has broken down, and it is not yet clear whether it can safely be revived.

In regard to internal affairs, not even the most ardent supporter of Egyptian nationalism would dare to claim that self-government has been a complete success. In Parliament itself charges have been brought against the Government of nepotism and bribery, of legislating for party ends and manœuvring political appointments, of tampering with justice and exploiting its position for personal gain. The practice of "baksheesh" and intrigue is reviving, not only in the central administration, but amongst junior officials in the remotest provinces. Another accusation levelled against the Government is that of discriminating against officials who are Christians, an indication that the bond which united Copts and Moslems against the British is weakening. And it is said by persons qualified to judge, that in general the internal administration of the country is suffering from procrastination, inefficiency and favouritism. As proof of this, attention is called to the growing wave of crime which has swept the country.

Even, however, if these charges are correct, they present only one side of the picture. It would be unreasonable

* Since this article was written the political situation has been suddenly altered by the Royal Decree, which ordered the suspension of Parliament for three years. This change was a stunning blow to the Wafd. The Government is now in the hands of the King and his ministers.

to expect Egyptians, or anyone else, to acquire administrative experience without making some mistakes and without exhibiting at first some of the weaknesses of the national character. And, over against this, one must set the genuine desire for social reform, the efforts made to tackle the problems of immorality and drug addiction, the opening of hospitals and of baby welfare centres, the adoption of an ambitious programme of educational reform, the building of new schools, and the pursuit of a far-reaching policy of economic reconstruction. Encouragement is being given to co-operative farming and the development of the Bank Misr, whilst the Government is aiming at establishing several new industries, such as cotton spinning and weaving. Nevertheless, the political situation is still disquieting. Too much time is being wasted in party strife, in accusing one another of disloyalty to the constitution or to the memory of Sa'ad Pasha, and in intriguing for office and emoluments. There is too much influence in the hands of political adventurers, who hope to recover the debts incurred from election expenses by the position they look forward to occupying. Above all, Egypt needs political leaders who are disinterested and impartial, ready to devote their lives to the service of their country, without consideration of their own advantage or that of their friends. Were such leaders to appear, they could command a pure spirit of idealism and purpose, now latent in the hearts of Egyptian youth, and make Egyptian independence a reality and a source of glory.

As for the religious situation, Egypt stands half-way between Turkey, which has now disestablished Islam as the state religion, and countries like Persia, Iraq and India, where the effects of modern currents of thought are, as yet, only partially felt. Like Turkey, Egypt as a whole has committed itself to the ideals of Western civilization, and she is especially sensitive to any criticisms which imply backwardness or lack of progress. But, unlike Turkey, Egypt has not taken up the same attitude towards Islam, that it is the stumbling-block in the war of national development. While there is a group of eminent journalists

and professors who have identified themselves *in toto* with Western modes of thought and Western standards of living, and who from time to time give expression to the same criticisms of Islam as are heard in Turkey—that it represents an Arab civilization, and that it stereotypes political and social forms—nevertheless, they do not possess the same political influence as the Angora leaders, so as to be able to give effect in legislation to their ideas and ideals. All the time a struggle is going on, very often behind the scenes, between this group and the more conservative religious leaders. On the one hand, we find the comic papers depicting the typical sheikh as the embodiment of stupidity and bigotry, and we read of attacks in Parliament upon the efficiency of administration at El-Azhar University. On the other hand, we see the modernists at the Egyptian University coupled with Christian missionaries as the greatest enemies of Islam, and a Young Men's Moslem Association being formed for the protection of the faith.

From this conflict of attitudes there emerges a certain measure of inconsistency in the religious policy of the country. For example, the Government is restricting the importation of literature, issued by the heterodox Ahmadiya movement in India, and of certain books on Islam, written by Christian authors. There is talk of making the study of the Koran compulsory in the new elementary schools, and, though religious liberty is allowed under the constitution of 1922, the conversion of a Moslem girl at Shabeen-el-Kanater has been greeted with a bitter outburst from the local press. Side by side with this retrogressive movement, we find the students of El-Azhar University demanding, and being granted, a form of education more in accord with modern requirements, while the pupils at the Dar-ul-Ulum refuse to wear the dress of sheikhs as being old-fashioned and antiquated. And, what is perhaps still more significant, there is a demand for women's emancipation, including legislation for the abolition of polygamy, the restriction of divorce, and the raising of the legal age of marriage.

The effect of this clash of religious thought upon the minds of young Moslems is to put them into a state of intellectual and spiritual bewilderment, which often leads to agnosticism or cynicism, and, not infrequently, to a relapse into a life of pleasurable excitement. All their ideas about religion and all their moral and social sanctions are being shaken by the methods of historical and scientific criticism, to which they are introduced in school and college, and by the flood of new thought, which is pouring in from the West through the channels of newspaper and magazine. They do not know what to believe—if there is any disposition to believe at all—and the tendency is for them to copy in a rather superficial way the civilization of the West, with its vices as well as its virtues, its idiosyncrasies as well as its essentials. The only stable element in the situation is faith in the nationalistic ideal, and for that many are ready to make real sacrifices and to offer truly useful service.

The widespread uncertainty of thought and laxity of morals have alarmed the more timid and the more conservative, and a movement is on foot to rehabilitate Islam, both as a spiritual force and as a political power. The position is taken up that Islam and modern thought can be reconciled, some maintaining that the two concern quite separate fields of life, while others declare that within Islam itself, if properly interpreted, may be found the germ of all new ideas and discoveries. This attitude of mind inevitably reacts upon the content of men's beliefs, with the result that many new types of " Islam " are emerging, which are deeply imbued with the colouring of Western, and occasionally of Christian, thought.

The spirit of unrest which has taken hold of Moslem youth is stirring in the same way the young laymen of the Christian churches in Egypt. They, too, are perplexed by problems of science and historical criticism and moral philosophy. This has issued in a tendency to break away from the still unenlightened Coptic Church, and either to abandon faith altogether or to join one of the Protestant communities. On the other hand, there is an important

reform movement steadily spreading among the laymen of the Coptic Church, and were its spirit to reach to the priests and monks of that ancient communion, there might ensue a Reformation as significant in our day as its counterpart in Europe during the fifteenth century. Whether this reform will be hastened or delayed depends, humanly speaking, on the result of the election to the vacant Patriarchate, in whose hands is concentrated, as far as we can see, the greatest single influence within the Church.

In conclusion, we would emphasize the importance of the movement towards unity amongst the Christian churches, a movement which is bringing together men of diverse creeds and convictions, and making them face up unitedly to the spiritual, intellectual and social problems of the day. There are signs of a deepening spiritual life in all the Christian churches, so that there is hope that, in this day of opportunity in the Moslem world, the Church of Christ will be ready for the additional burdens which we believe will soon be laid upon it.

Madagascar

Madagascar is a most fruitful African field, more than one-third of the total churches of Africa are to be found in this island. In Sunday Schools Madagascar has a scholar for each forty-eight of the people. In Uganda all the week-day instruction is based on religious teaching. In Madagascar that is prohibited, hence the necessity for the Sunday School.

	Africa.	Uganda.	Nyasaland.	Congo.	Madagascar.
Population	135,000,000	3,000,000	1,120,000	12,000,000	3,600,000
Christian Community	2,629,437	145,617	107,388	100,000	358,609
Communicants	1,015,683	46,963	55,000	58,639	145,284
Churches	10,952	232	85	326	2,631

Table showing ratio per thousand of the African totals.

	Africa.	Uganda.	Nyasaland.	Congo.	Madagascar.
Population	1,000	23	8	90	26
Christian Community	1,000	55	41	38	136
Communicants	1,000	46	54	57	143
Churches	1,000	21	8	28	240

W. J. W. Roome,
British and Foreign Bible Society.

Remarkable Movement in Madagascar

W. Kendall Gale

On the coast of Madagascar fish is to be had in abundance, but inland, it is rare to see it exposed for sale; there is fish in the rivers and lakes, but not in any quantity. Two methods are employed in fishing the waters of the interior: one, followed by the age-long angler with rod and line and hook and worm; the other, almost equally primitive, probably preceding fishing with a rod. The Malagasy have very clear ideas about the kind of work that is suitable for men and that which is suitable for women. Men will *not* be seen carrying manure; that is a woman's job. Men and women alike may fish with the rod, but fishing with the basket, that again is a woman's duty. Most of the women have a deep, oval basket made of reeds, resembling a clothes-basket, only narrow at the mouth. Wading knee-deep, waist-deep into the smaller rivers and swamps (too shallow for crocodiles), they walk backwards, dragging their basket along the bed of the water. Every few seconds they raise their baskets to see if they have caught any fish. Small rush baskets are carried on their heads or round their necks, to which the fish caught in the "clothes-basket" are transferred. To fish with rod and line may almost be regarded as "sport" with the Malagasy; to fish with the "clothes-basket" is serious business, hence it has given rise to the native proverb: "Rafotsibe nanjona: rehefa tsy niakatra, dia irobohany," which means: "An old woman fishing with the rod: when the fish would not bite, and so be landed, she went for her fishing-basket, waded into the water after them, scooping them up in that way, and so secured meat for her meal." Fish the old woman must have; if they can't be got one way, they must be caught in another. This is the Malagasy equivalent of the proverb: "If the mountain won't come to Mahomet, then Mahomet must go to the mountain."

The business man who finds that orders are not coming in in sufficient numbers to provide him and his with bread and butter, and yet thinks it *infra dig* to go out and hustle

for them, ought not to be surprised if he finds himself in the bankruptcy court presently, with no one to pity him, but many to call him either lazy or a fool. In *Lax of Poplar*, it is asserted emphatically that the people can be won for Christ and the Church, and Lax ought to know. The old woman might sit through the whole day from cock-crow to roosting time and scarcely have a bite. She knows, too, that fish are not very plentiful in the rivers; moreover, in the waters they inhabit there is abundance of food for fish, hence a corpulent treble-chinned worm is not the temptation it would be for them if food were scarce. What, then, is to be done, for Rafotsibe must have fish? She knows. There is the fishing-basket at home. If the fish won't bite and take the bait, then she must descend. It may be pleasanter sitting on the bank of the river or swamp than wading through their cold slimy waters, but she must have fish, so there is nothing for it but to go in after them. That's the only way now.

We, in Madagascar, have been applying the proverb of the old woman with very remarkable results.

And this is how we got our idea.

The Five Years' Campaign—an endeavour to raise the income of the London Missionary Society to £200,000 per annum—was what really suggested it to us. "Why not a campaign also in Madagascar?" we said. Our object, however, was evangelistic; the one at home mainly financial. It was not that we had to complain of thin or declining congregations, but that we realized that there were vast numbers of adherents in every district, who attended church more or less regularly, but who made little or no open confession of Christ. In our district, for instance, we have more than twenty thousand adherents, and less than two thousand church members. Beyond these again, there was another large constituency which rarely—practically never—darkened the church door, that is, they were still avowedly heathen in heart and practice. As to the financial side of the problem on the field, if self-support becomes too heavy a burden, the way to lighten the load is to get more people to share it. And so we

organized a hut-to-hut visitation of all the villages in all the districts where the London Missionary Society is working, thus obeying the oft-heard injunction of the old woman who went after the fish, when she realized that they would *not* take the bait.

Though we have heard a little of what has happened and what is happening in other districts, let us confine ourselves to what has taken place and is taking place in the areas where we are working, because here we can give first-hand information. A colleague was home on furlough, and we were helping his thirty-four Imerina churches. We called all the pastors and teachers for a conference. Large posters had been printed containing the words: "Jesus said: 'Follow Me.' Are you following Him?" "Son, give Me thine heart." These were to be given prominence on the church walls within. We also had four little tracts printed for free distribution among those who could read. There was neither startling originality nor any special virtue (except perhaps thoroughness) in the methods we followed.

All the pastors and teachers, together with two or three leaders from each of the thirty-four churches, were to go forth in a body. They were to visit every village without exception in the whole of the Isoavina district. It thus became an invasion rather than a visitation. The natives were astonished to see from a hundred to a hundred and fifty people (strangers for the most part) entering their villages in a body. It impressed them tremendously. "Here are people who are serious, doing serious business," was the feeling everywhere. "They have come to rake the rivers and swamps with the fishing-basket," was the word which passed from mouth to mouth. Before the visitation began in a given area, the visitors were to foregather in the church. There they were to spend some time in prayer, asking for a baptism of power for themselves individually, and for a baptism of unrest and disquietude of conscience upon the people they were to visit. Thus endued, they issued forth *en masse*, to invade the villages surrounding that church. Not a single home was to be passed by under

any circumstances. In every house there was to be Bible-reading and prayer. There was to be a personal conversation with every individual not already an avowed Christian, with the view of bringing him to Christ. People who were away in their rice fields and plantations were to be followed thither ; all were to be sought out, wherever they were, and, if possible, be won for Christ and the Church.

The French authorities took alarm and stopped the visitation. The Administrateur could find no law which would cover such an invasion as this. We took a two-days' journey to interview him, and beg him to allow the visitation to proceed. We missed him, so our journey was fruitless and the visitation was held up. On such a matter correspondence was almost futile, but, knowing that the Administrateur must visit Anjozorobe shortly, we waited and interviewed him there. " No, he could not (or would not) sanction it ; we must appeal to his supérieur, the Chef de la Province," It was a long time before we received permission to continue the visitation ; in fact we had to wait until the authorities were convinced that this would not overturn the République.

At last the visitation of the Isoavina district was finished ; with what result ? That 3,177 persons have either been received into church fellowship, or are now in communicants' classes on probation, and in training for reception as members.

One of the *great* days of my life was a visit to Manjakandriana on August 7th, 1927. It was Sacrament Sunday, and those who had been brought to Christ as a result of the visitation, were invited to remain as spectators and fellow-worshippers, but not as participants of the Lord's Supper. There was no spiritual snobbery ; but ignorance is so profound among the heathen Malagasy that there must be some instruction before they can be received, and characters may have been so bestial that probation is imperative before they can be allowed to communicate. Immediately in the rear of those whom Christ had called and the church received, and who partook that Sabbath morning, were

two hundred and three natives, who had just stepped tremblingly but trustfully into the Light, and were evidently somewhat dazed by its unaccustomed brightness. They were of all ages; wizened old men and dry old hags, who felt dimly that they needed something which only Christ could give them, and were leaning upon Christ spiritually, as an old mother upon her sturdy son. There were young people there, with radiant faces, now that the great decision had been made, and the life consecrated to the love and service of Christ. I shook hands and had conversation with each one of the two hundred and three separately. It would be a reproach—it would be wicked—to forget a scene like that.

At Isoavina, the station church, there are three hundred and sixty in the communicants' class. Three hundred and sixty in one village church, studying simple elementals before being taken into the church! It is given to few at home these days to witness such a heartening spectacle—only to missionaries. In a group of thirty-four churches, the "Church of Christ" has been strengthened by 3,177 additions to its forces. "A great draught of fishes!"

Long journeys, entailing long absence from the station, made it impossible to organize such a visitation for our own Anjozorobe district until towards the end of 1927. This visitation is now going on. The simple methods adopted in Isoavina district are being followed here in the north. Reports are coming in almost daily. Such preliminary despatches as have been received from the seat of war are all we can give; the full report cannot be given for some months.

In the dark Anativolo tribe there have already been five hundred and forty-four baptisms. Before the teachers and pastors had warmed to their task, or had realized the immense possibilities of this visitation, the results were small, and so the visitors have been requested to go over some of the ground again, for seven baptisms at the large village of Ambatomanoina, and seven at Ambatoamponga, etc., do *not* mean awakening. Three churches in this tribe have not yet been visited, and five only attempted, so

there ought to be a good round thousand baptisms among the Anativolo people eventually.

In the villages surrounding the seven churches south of Ambohitsitakatra, (still in the Anjozorobe district) seven hundred and eighty-one have made definite surrender of themselves to Christ. In the Andranomalaza church alone there were three hundred and sixty-four. At the southern Synod on January 13th, 1928, these were all welcomed, given a handshake by the president, and placed in communicants' classes for reception as members in a few months' time. In the region to the north-west of Anjozorobe, there are seven churches which also form a small Synod to themselves. Here four hundred and sixty-four have confessed Christ as Saviour and Lord. Last Monday week, a pastor made a journey of twenty-five miles to beseech us to go out to them at Mahatsara—that pathetically dark region, its inhabitants until recently cattle thieves to a man—to give counsel and instruction to the one hundred and sixty in his church who had just been won. At the Ambohimanjaka church, two hundred and twenty-three have confessed Christ, and are on their way to full church fellowship. Of the other five churches in this region we have no report as yet; visitation is proceeding, however. When there are from six to a dozen—or more—villages for each church, and yet every home has to be visited, and every individual dealt with separately, the visitation of even one church is a lengthy process.

Of the region Amoron-ala ("right under the great forest") we have only bits of information up to the present, but know that the movement elsewhere is being felt there also. On New Year's Day I was due to preach at Antoby—one of the churches in this area—and on that occasion I baptized eighty-nine people. Since then, the pastor came to inform me that already more than sixty adults (in addition to the above) have asked for baptism, even though the visitation has not yet been begun in his neighbourhood. And so the time was ripe, the people simply, eagerly waiting for an invitation to acknowledge Christ. What the result will be in the Antoby district when the visitation is

complete, and every village and home invaded, remains to be seen. Something astounding, undoubtedly, when one hundred and forty-nine persons voluntarily surrender to the Saviour without definite search or invitation. But the most remarkable of all is Tsarasaotra. Here is a church, situated in a group of villages as benighted and loathsome as any in this land of revolting heathenism. Ten years ago, even five years ago, this church was my despair. The people would not close down and so have done with the religion of Christ for good and all, and yet they would have little or nothing to do with the church, and had no use either for God or Christ. In a word : they were a people who had a Christian Church in their midst, but were rank, out-and-out idolaters. By one means or another they drove away in horror every evangelist who settled among them. At length they got a man who was a " sticker," Rafaralahimanga by name. They could not get rid of him. He only smiled and continued his work, whatever they did or said. They succeeded in driving him out eventually and precipitately. But how ? They cruelly abused his daughter, a sweet, tiny, winsome wee maiden of six, a little darling I had often nursed and cuddled. Then Rafaralahimanga went, fleeing with haste, lest he should do some of them an injury—permanent if not fatal—for their damnable crime to his baby.

For ten years after this horror no pastor could be brought to consider Tsarasaotra as a sphere of service. And yet, somehow, Christian worship in the village was never entirely given up. This is a most interesting fact. Churches may seem to be in a state of chronic invalidism, or the watchers round the bed may be momentarily expecting to see the dropping of the jaw which indicates death, and yet, during a missionary career of twenty years, we have never attended the funeral of a single church. The church as Tsarasaotra was absolutely without direction, except what I could give at a distance, and when my journeys twice a year took me into the village.

Some eight years ago, even though they knew of my coming to conduct service, with Scripture pictures and

gramophone as additional attractions, there was not a soul to greet me or to bid me welcome. Lifting up my voice to announce that service would begin in a few minutes, I was astonished and piqued to find that not a single individual came to worship. I then entered every home to invite them. Not a soul came. I did this a second time. Still none came. I entered every home a third time. Still no worshippers. Yet a fourth time, but without result. I became quite indignant. Missionaries—being human—do get angry at times. The fifth time I entered every home and *drove* everybody into the church. One could tell a few stories of a similar kind. There is the story of the church at V——— which had been made into the village slaughter-house. But now (to return to Tsarasaotra) there are four hundred in the communicants' class. The church has had a pastor about a year, a man of the same family, within the same tribe, as themselves. The teaching of these four hundred for church fellowship is too much for Randriamahaleo—the pastor—so others have been asked to assist him, that the instruction may be adequate, and the scrutiny during the period of probation sufficiently searching, before they are finally admitted into the Church. Figures of the movement at Amoron-ala are not yet in. Neither has the visitation of the Marofotsy country been either organized or begun, but we confidently anticipate that there will be at least four thousand additions to the church in the Anjozorobe district alone—the fruit of the visitation.

But it is never satisfactory merely to count heads. The great thing to rejoice over is that there is a mighty movement taking place throughout the district in which we are working, almost a mass-movement, a definite setting of the face Christwards, with resolution and lofty purpose. The thing is of God. It is thrilling. We have been afraid lest we should awaken and find ourselves back in the old hard days of callous indifference or violent opposition. Perhaps the most pleasing feature of all—apart from the actual winning of multitudes for Christ—is this fact: the work has been done by natives themselves. Our part

as missionaries has been negligible. We organized the visitation ; we supplied the posters and tracts ; we gave certain directions—and that has been all. We have not accompanied the visitors on a single occasion ; we have not entered a single home, or sought conversation with a single individual in connection with the visitation. From the first we have made it their business to visit and win their own people. We have made it plain to them that *they* must carry Christ to the Malagasy. In a recent address, it was made clear to our fellow-workers, that if the heathen were sought by the missionaries alone, it would take all the missionaries in the world six hundred years before they could pay one visit each to the savage and non-Christian peoples of the earth, that, while the Christian population of the globe had increased by three million during the last century, the heathen population had increased by two hundred million. No, the Malagasy must be saviours of the Malagasy, expecting only counsel and encouragement from the European. And they have accepted this gladly and eagerly ; have gone forth in the name of Christ, and in so doing, have found the Christ many of them had not hitherto known. Leaving the fishing ground " six feet above criticism " and descending into the water after the fish, our pastors have landed hundreds where they would otherwise only have caught units, and with the great draught of fishes there has been a great inrush of joy, and a great outpouring of praise to Almighty God.

King Prempeh

In 1896 British officers saw the grove at Kumasi, on the Gold Coast, where the remains of human sacrifices were flung ; " the ground here was found covered with skulls and bones of hundreds of victims." King Prempeh, exiled after the war of 1895–6, returned in 1925 as a private citizen, and a Christian, to the city which no longer deserves the epithet " bloody." He who once presided over human sacrifices now serves on a Sanitary Board, and takes the chair at missionary meetings.

W. J. W. Roome.

Transylvanian Problems

THE problems connected with Transylvania, and particularly the Optants' question, are still unsolved, and the bitter feeling between Rumania and Hungary is being kept alive by the prolonged dispute. Meanwhile discontent in Rumania is increasing, largely due to economic distress and political corruption. The conflict that is taking place is one between the eighteenth and the twentieth centuries, for, as a writer in *The Times* puts it: "The political morality of modern Rumania is about on a par with that of the age of Walpole." It is significant that the Alba Julia meeting (which took place in May) has had a marked effect upon the Bulgarian Agrarians, who regard it as the beginning of a "new era in the Peasants' struggle against the Liberals' clinging to power." No one can foretell what the outcome will be, but it is significant that the idea of republican government is already becoming familiar to the Rumanian peasants through contact with the United States. Great political changes in Rumania would inevitably react upon the rest of the Balkan countries. The great need of mutual understanding and true peace in Central and South-Eastern Europe will not be met by treaties and political expedients of any kind. Spiritual unity at the deepest level and a humble desire to understand each other's point of view forms the only basis upon which stable political agreements can be built. All else is shifting sand.

The following two articles should be read together.

The Religious Situation in Hungary

ALEXANDER KING

NOW that the *Daily Mail* and Lord Rothermere have taken Hungary under their wing, and the watch on the Danube is being kept as vociferously as ever the watch was kept on the Rhine, it may not be amiss to draw the attention of WORLD DOMINION readers to the religious situation in this part of Europe. I do not cavil at the attention given to the politics of this quarter of the world. The situation demands it, and there is no denying that politics are the absorbing passion of the Hungarians themselves at the moment. At the same time, they are not so preoccupied with it as not to have time and energy for other things. There has been quite a marked quickening of the pulse of church life during the past decade, and,

generally speaking, the Church is relatively a greater power in this nation to-day than it was before the War. This, however, is a statement which requires explanation.

In its origin, Hungarian Christianity makes an imposing show. When the Hungarians, or the Magyars, as they call themselves, conquered the temptation to squander their natural energy in desultory pillaging all over Europe, and settled down seriously to the task of making a home for themselves in the land which lay within the circle of the Carpathians, they were led by King Stephen, of the House of Aopád, whose ability as a ruler was even surpassed by his pious zeal as a Christian. For his virtues he was canonized, setting an example to his descendants which was perhaps more faithfully followed than such examples usually are ; for Hungary can boast that the first dynasty, within the space of three centuries, contributed five saints to the Church's Roll of Honour.

The next important period in Hungary's history, from our point of view, was the period of the Reformation and the Ottoman Wars. The two roughly coincided ; and the consequences of both were mixed in such a way that they affected the whole subsequent history of the people. To put the case briefly is, of course, to put it inadequately, but its main features do stand out sufficiently clearly to make them plainly discernible. First of all, the Reformation doctrines had a wonderful success among the Hungarians. The whole nation practically went Protestant. Simultaneously, however, their national structure was smashed by the Turks, and they were driven into the arms of the Hapsburg Emperors. Help was obtainable from no other quarter. Under the Hapsburgs, the Counter-Reformation won back much ground for the Roman Church. Then, when the Turks were finally cleared out of Hungary at the close of the seventeenth century and the beginning of the eighteenth century, thousands of colonists were imported from Catholic Germany and elsewhere, to take the place of the hundreds of thousands of Hungarians who had perished in the long struggle with Turkey. Thus, in the country as it was finally consolidated, the Roman Catholics

predominated ; but an important block, for the most part of pure Hungarian stock, remained Protestant. Since the constant aim of the Hapsburg rulers was to suppress both nationalism and Protestantism, the position of the Hungarian Protestants was unenviable, until the Hungarian nationalist cause became strong enough to assert itself decisively against the Imperial Court. When it did so, it carried the Protestant cause on its back. At the present time, the various churches in Hungary exist side by side on a basis of legal equality, as defined in a law which was passed by the Liberal Parliament of 1848, though it was not till after 1860 that it became really effective.

In terms of this law, there is no definitely established State Church in Hungary ; there are instead certain denominations recognized by the State as possessing certain public rights which the State has promised to uphold. Such denominations, for instance, are allowed to assess their members at a certain annual sum, the payment of which, if necessary, will be enforced by the State. We may not admire this financial method, but it really involves nobody in serious hardship. For one thing, this " church tax " is small, and I have never heard of the collector being merciless.

At the present time, the principal denominations recognized by the State are the Roman Catholic, the Reformed (*i.e.*, Presbyterian), the Lutheran and the Jewish. These, between them, comprise practically all the religious forces in the Hungary of to-day. The other historic religious bodies which had to be taken into consideration before the War, the Greek Orthodox, Greek Catholic and Unitarian, all drew their strength mainly from the territories lying on the perimeter of the old Kingdom of Hungary, which are now in the possession of the so-called Succession States. In Transylvania, the large Rumanian population divides its allegiance almost entirely between the Greek Orthodox and the Greek Catholic Churches. The Unitarian Church is also practically a Transylvanian body, but its members are all of pure Hungarian stock. Each of these churches is still, of course, represented in the present Hungary—

mutilated Hungary (Csonka Magyarország) it is called here —but in such small numbers as to be almost negligible.

In addition to the recognized denominations, there are other religious and semi-religious groups at work, but their numbers are still small. Such are the Baptists and the "sects," as they are called, of the Nazarenes, the Methodists and the Adventists. Among these only the Nazarenes are an indigenous body, the others owe their existence to foreign influences. The Nazarenes won some fame as the most stubborn of conscientious objectors during the War. Besides these, there is a group of Theosophists in Budapest and, of course, there are the Spiritists, the announcements of whose séances are to be seen now and then in the streets of the capital.

There is no need to enlarge upon the disastrous effects of the Peace Treaty upon the old Kingdom of Hungary. It settled little and unsettled everything, and it is a matter for surprise to see that certain reputable journals have allowed a distaste for the *Daily Mail* and its methods to blind them to the fact that, in this case, Lord Rothermere is really contending for the future peace of Europe.

In consequence of the Treaty of Trianon the churches suffered like all other national organizations. The strength of the Hungarian Reformed Church was reduced by half. The Lutherans lost proportionately even more. The loss suffered by the Roman Catholic Church was of a different kind; necessarily so, since her organization is supernational. Still, the new frontiers did not respect the integrity of ancient sees, and agrarian legislation, passed by the Succession States, expropriated the great episcopal latifundia, from which the Roman Church in this part of the world has always derived an immense revenue.

In the smaller Hungary the two principal types of the Christian religion are still both strongly represented, though the Romanists far outnumber the Protestants. According to the census of 1920, the total population of Hungary was 7,980,143; a little more than fifty per cent. of which were Roman Catholic, twenty-one per cent. Reformed, and six per cent. Lutheran.

The relations existing between these various bodies are, on the whole, as good as can be expected. The Calvinists and the Lutherans are on friendly terms, and, while no one wants to force a union, leading men in both communions hope that through brotherly co-operation in the work of evangelization a way may ultimately be found to it. The Catholic-Protestant relations are more difficult to describe. The disaster which has befallen the nation has intensified the sense of national solidarity. Further, in the history of Hungary, the Calvinists have won renown as consistent champions of the national cause, and of all the religious bodies, they are of the purest Hungarian stock. In this way they earn the respect of the average Roman Catholic layman, who is usually far from being perfervid in his Catholicism. At the same time, the general aggressive tactics of the Roman Church have sometimes given real cause for offence to the Protestants. Then, especially in Hungary, the historical memory is long, and there are many unhappy far-off things in the religious history of this land.

I remember being present at a meeting of presbytery when an alleged slight to the Reformed Church, offered at a big public meeting, came up for discussion. All were agreed that the incident called for action. Most of the prominent men in the meeting, however, were anxious not to exceed the bounds of a dignified protest. But it was interesting to see how a noble count, who only desired to pour oil on the troubled waters, was followed by a grizzled old peasant elder, in homespun and top-boots, his long-stemmed pipe sticking visibly out of the pocket of his rough jacket, who delivered a short and racy harangue on the Roman Church, wherein, among other things, he likened it to the serpent in the Garden of Eden ; and it was obvious that he was not without support in the meeting. At the same time, it was the more conciliatory line which was taken ; and that, we may take it, was typical of what generally happens.

At the present moment, church life in Hungary is perhaps more widely active than it has been for many a

long day. I cannot speak from intimate knowledge of the Roman Church, but, judging from the church buildings and institutions of all kinds which it has been building in and around Budapest, and from the reports of social work being done all over the country, I should say it is far from idle. It has abundant resources, for there has been no drastic agrarian legislation here to rob it of any of its enormous wealth in land, and some Roman Catholic prelates are virtually monarchs of all they survey.

The stimulus of adversity has also made itself felt in the Protestant camp, notably in the Reformed Church, which I know best. In theology there has been a recrudescence of Calvinism, coupled with a sharp reaction against German Liberalism which, so it is alleged, was so strong that it paralysed the evangelical spirit in the Church. In spite of the fact that the Reformed Church is in reduced material circumstances, she is facing fresh responsibilities. It is symptomatic that the tendency for the Church to hand over her schools to the State, observable before the War, has been checked absolutely. No more schools are now being handed over, and everything is being done in these schools to make the children church-conscious.

Now, of course, to be church-conscious is not necessarily to be conscious of the spirit of Christ, and I do not think any of my Hungarian friends would ascribe all this fresh activity in church life to purely religious motives. Patriotism has something to do with it—the feeling that a strong Church will produce just the type of good Hungarian that folks want to see—and, perhaps, there is fear behind it too.

During the short reign of Bolshevism, when atheism was militant and Christian doctrine and morality openly flaunted, many worthy people who cared for none of these things were really frightened by what they saw, and under no circumstances do they want to see it again. Still, there is enough spiritual reality in the movement to justify the satisfaction it causes and the hope it inspires for the future. Further, it is encouraging to those who have a message to give to know that they need not first look for an audience, but that the people are there, willing and ready to hear

them gladly. Quite recently, the Reformed Church held a great popular assembly in Budapest, when representatives of city, town, and village congregations, gathered in the capital; at one great meeting, held in a building used for exhibitions, it was estimated that about twenty thousand people were present.

The active attachment of the people to the Church also means that the influence of Christian world-movements will now be able to penetrate a large area of the Church's life more swiftly than formerly. Provincialism is the standing danger of all national Protestant churches, and to none is it a greater menace than to the Hungarian Church, using a tongue which only Hungarians understand, situated in the centre of a continent, entirely surrounded by peoples who are non-conductors of the spirit with which it is charged. As a matter of fact, the leaders of the Hungarian Church have generally been wise enough to appreciate the value of international contacts. For over eighty years, mainly through the Scottish Mission in Budapest, constant touch has been maintained with Scotland. Intimate relations are maintained with Holland. The Hungarian congregations in North America have widened the horizon still more. An active interest is maintained in the World Presbyterian Alliance and the "Life and Work" and "Faith and Order" movements. Naturally, it is through certain individual leaders of church life that these contacts are maintained. It is, therefore, fortunate that these same individuals are really in touch with the bulk of their people.

The importance of these international relationships for the Hungarian Church is already obvious, but it will become still more so in the course of the task to which the most progressive minds in the Christian life of this country have set themselves—the task of creating missionary enthusiasm and developing missionary power within the Church. To us it may seem strange that this should be necessary, but the fact is that though there has been an active missionary movement carried on in Hungary for about half a century, it has been carried on by independent societies. The "official" Church has been content to

occupy itself with liturgical, administrative, and teaching functions, largely to the exclusion of the more active kinds of evangelistic work. Of course these societies, which are interdenominational, have drawn their membership from the churches and have made it a point of policy not to provoke any cleavage between themselves and the " official " Church. Still, it is now felt strongly that the situation at the present time is such that the Church itself must shoulder the task of active evangelization.

It is interesting to see how the leading Protestant Church is tackling this duty. At the recent decennial meeting of the Synod of the Reformed Church, among the various documents with which each member was supplied, was a formidable one of some twenty-five pages, containing the preamble and draft of the proposal for the formal establishment of the National Missionary Society of the Reformed Church of Hungary.

It opens with two general resolutions : the one solemnly declaring that the Church shall devote itself to the fulfilling of the command of the Lord Jesus Christ as it is found in Matthew xxviii. 18–20 ; the other dividing all missionary activity into two branches, the Home Mission and the Foreign Mission.

Then follows a detailed description of the character, aims, duties and proposed methods of the Home Mission. In the words of the proposal, it aims at making real living church members out of nominal dead ones. To this end, a whole missionary organization is to be created, coterminous with the life of the Church, being represented even in the schools by school missionary societies directed by the catechists.*

This measure, however, has a much wider purview than this. A more intense religious life within the narrower bounds of the Home Church is to be made the basis for wider missionary activity, which will include in turn the Hungarian *diaspora*—large communities of Hungarians living in outlying districts, in the larger cities of Europe and America—

* i.e. those ministers who are set apart for the teaching of religion in State and Church schools.

which are at present suffering from spiritual neglect; Jews and other non-Christians living in Hungary; and finally, the Mohammedans and heathen in the foreign field.

It is a comprehensive and ambitious scheme, largely the work of one man, Gyula Forgáes of Sávospatck. Behind it, there is the thought, prayer and devoted work of years. Nor is it only on paper. A beginning has been made.

The leading spirits in this movement know their people. The Hungarian countryman does not spend his time either in telling or hearing of some new thing. On the contrary, he is inclined to be early set in his ways of thinking, out of which only genius or gunpowder can move him. It was therefore realized that if the Church were to get that supply of workers, missionaries, deaconesses, colporteurs, Sunday-school teachers, etc., full of the pugnacity of the Gospel, without which a missionary movement could be only a dream, it was necessary to begin with the children. Accordingly, while other means of preparation were not neglected, a plan was adopted whereby children entering school at six years of age were to be carefully educated in the Christian missionary idea, in school societies and study circles, until twelve years later when they should present themselves for confirmation. Then, it was hoped, the years of careful preparation would produce a crop of active and intelligent workers, able and willing to take whatever part in the general missionary work God might call them to take. This plan has now been in operation for three years. Nine years after this should see most active ministers in Hungary with a body of young communicants ready to do more than come and hear them preach and let them marry them in due time.

This, briefly, is the Church's missionary programme, and it is surely to be welcomed. It is, moreover, fortunate that it is in such good hands. The convener and the secretary of the Missionary Committee, Bishop Ravasz, of Budapest, and the Rev. Gyula Forgáes, are two of the most wide-awake and devoted Christian ministers in Hungary. And there is much to be done. Not only is there

much dead wood in the Christian tree, but there is also a large and socially important community of Jews, especially in Budapest. Out of about five hundred thousand in the whole Kingdom, over two hundred thousand live in Budapest alone. So far the churches here have failed to realize that they had any missionary responsibility for this unpopular non-Christian element, though individual ministers have not been lacking who have done what they could to approach them, and the work of the United Free Church of Scotland's mission in Budapest has been loyally and consistently supported by the Budapest ministers and others. Now, however, the Protestant Church has made an official declaration of its purpose to tackle the problem presented by Israel; and those who know the Jewish situation best in this country concur in believing that once the Church really gets going in this work, it will reap a great harvest. In this connection, it is interesting to note that within the last month or so, a new journal has been for sale, the *Magyar Sion*. It is a Roman Catholic publication, edited by a Jewish convert, numbering bishops among its contributors, and intended to be a means for the propagation of the Gospel in the Jewish community. It is a great and welcome change on the part of the official Roman Church in its attitude towards the Jew, and everybody knows how wise in its generation is the Roman Church.

Before leaving this subject, it would not be fair to omit a reference to those independent societies already mentioned, which have been doing the work the Church ought to have been doing long ago. Their members are mostly Bible Christians of the pietistic type, intensely earnest, but inclined perhaps to be narrow and disputatious. They have always had ministers in their number, but with them the laity does not defer to the clergy in the things of the spirit so much as is the case in the regular Church.

While, therefore, in the missionary field in general, the "official" Church can only look forward to a future, these societies can take deserved credit for the things they have already done. Apart from their work at home, they

have actually some missionaries working in the Foreign Field. I know of two. One is Miss Irene Kunz, who for many years has been in the service of the German Liebenzell Mission in China. The other is Miss Maria Molnár, who left Hungary last year for the South Seas, where she is working under the same society in one of the Admiralty Islands. As one can judge from the pages of *The Dawn*, the little magazine of the Hungarian Evangelical Christian Missionary Society, the good people here are very proud of their representatives overseas. They have reason to be. It is something to feel oneself the pioneer of a great movement within one's own nation.

Such, then, in brief, is the religious position in Hungary. Naturally, the outline is sadly inadequate. I have been able to say nothing, for instance, of the youth organizations—Boy Scouts, Girl Guides, etc.—which are playing a large part in the creation of a new Hungary, nor of Mr. Puskas's work among his own policemen, nor of the work of the Salvation Army. Still, remembering these and other omissions, what has been said is perhaps enough to assure readers of WORLD DOMINION that God has not left Himself without a witness even in this disturbed and distressful quarter of the earth.

Transylvania in Transition*

ON either hand stretched the great Hungarian plain. It was a cool, bright day in June, and the green of the growing corn was shot through with the blue and scarlet of cornflowers and poppies. Tracts of cultivated land alternated with wide stretches of grassy plain, restful to the eye in their low-toned grey green and russet brown and their air of infinite distance. Here and there herds of cattle, flocks of white geese, horses, goats and rough-haired pigs were feeding at leisure. Now and then one saw a

* This article has been written by Miss O. Wyon, who has made a special study of the European situation for WORLD DOMINION. The account of the religious situation has been contributed by a leading authority on Transylvania, who wishes to remain anonymous.

solitary white house, all clean and shining in the sun, and miles away a blur of red and white would reveal the presence of a village. At rare intervals isolated trees stood out, straight and solitary, and low down near the horizon were dark belts of copse and woodland.

Presently we reached the new frontier, near Oradia Mare, where the recent student riots took place. The trim Hungarian officials were replaced by unkempt Rumanians in ragged uniform. Obviously they were peasants who had been hastily thrust into this job, and their new dignity sat uneasily upon them. There was no difficulty in entering the country, the customs ceremonial was quickly despatched, and for a little while longer we steamed steadily along over the great plain.

Then the scenery began to alter. Soft blue hills appeared in the distance ; soon we were among them, and the train wound in and out among green, wooded valleys watered by clear rushing streams. Gradually we rose higher and higher, winding up and up through glades of oak and beech, where pink wild roses trailed over the lower bushes ; the fresh green grass was bright with meadowsweet and blue campanulas. Here and there an acacia tree still held its creamy-white blossoms, and the elder bushes were in bloom. It was a fresh, sweet evening, full of fragrance and beauty ; and this lovely hill country was part of Transylvania. I began to see the reason for the name.

Transylvania belonged to Hungary before the war, but it was ceded to Rumania by the Treaty of Trianon in 1919, and now forms part of Greater Rumania. Hungarians, Rumanians and Germans are the three elements in the population.* In some places the races live entirely separate from each other, in others they mingle. For hundreds of years these races have lived in this land, and the fact of their common lot has to some extent bound them together, so

* Rumanians ..	2,824,000
Hungarians ..	1,660,000
Germans ..	553,000
Others	205,000
TOTAL	5,242,000

that one can even speak of the "Spirit of Transylvania" as of something quite distinctive and unique. This spirit has been fostered by the independent course which Transylvania has followed, even when under alien rule. For a brief period (1556–1691), the country was independent, being governed by Princes who were elected by Parliament. At that time Protestantism, which had been brought into the country by Saxon merchants, was strong in the land. The Transylvanian Princes used their power well, and furthered the cause of education and religion. Religious freedom was granted by law in 1571; in this respect Transylvania was ahead of the rest of Europe. Even under great pressure this law was not broken, for it was based on a wise spirit of mutual understanding, and the will to forbear, for the sake of the great common aim: the welfare of the country and of humanity at large. Thus religious freedom and a wide penetrating vision in matters of culture, politics, literature and social life, was and still is a significant feature of Transylvanian character. This fact explains much that would otherwise be obscure in the present religious situation in Transylvania.*

Under Hungarian rule the Roman Catholic Church was dominant. Supported by the Hapsburg dynasty and by the richest and most influential families in the country, she made steady progress during the period 1867 to 1918, until she attained a position of power both in politics and in the hearts of the people.

During the nineteenth century Protestantism suffered from a two-fold disability. Politically and socially the Protestants always felt at a disadvantage, in spite of the fact that many celebrated and able Transylvanians were

* *Hungarians.*	Roman Catholic	507,000
	Unitarian	68,000
	Reformed	720,000
	Lutheran and Others	365,000
Rumanians.	Greek Orthodox	1,550,000
	Roman Catholic	178,000
	Greek Catholic (Uniates) and Others	1,096,000
Germans.	Lutheran (Saxons) and Others	281,000
	Roman Catholic	272,000

among their number, some of whom even held high office in the Government. Far more serious, however, was the religious difficulty ; during the latter half of the nineteenth century the churches were profoundly affected by the " liberal " thought of Germany ; under its influence inner vitality began to fade, and for a time attention was directed almost exclusively to humanitarian and educational work for the general social uplift of the nation. People were aware of this danger before the war, and a movement for the regeneration of the Protestant Churches had been begun, which was interrupted by the outbreak of war.

The Greek Orthodox Church was identified entirely with the Rumanian element in the population. Under the pressure of alien rule it became the tendency to regard this Church as the centre of national sentiment. This feeling was fostered by the authorities, with the result that the Church lost a great deal of religious influence over its members, and was unable to check the growth of unspiritual elements in the popular form of religion.

The German name for Transylvania is Siebenbürgen, and it dates from the days when the Saxons first entered the land, and built their fortified cities, which bear the Saxon impress to this day. Herrmanstadt (in Rumanian *Sibiu*) is a typical Siebenbürgen town. Saxon influence is strong, both among the educated people and the peasants. The latter are quite distinct from the Rumanians in feature, dress and language. The town itself, in spite of its large Rumanian element, has all the solidity, cleanliness and quaintness of a German provincial town. Part of the old wall is still intact, flanked by massive towers. Many of the houses have deep dark vaulted entrances which open on to sunlit courtyards. An old Lutheran church with beautiful carved doors stands on a commanding site surrounded by lime trees, which were full of fragrant blossom on that June day when I saw them. Between the houses one caught enchanting glimpses of blue hills, for Sibiu lies near the Carpathians, only a few miles from the former frontier of the Old Kingdom of Rumania. Many of the surrounding villages are entirely Saxon ; the Saxons are

all Lutherans, and one of the most beautiful pictures in the local Museum shows a village congregation on a Communion Sunday; it breathes an air of great reverence and simplicity. The Saxon Lutherans only gradually became Protestant, and they still retain a certain number of Catholic elements, mixed with those animistic survivals which are still to be found in so many parts of rural Europe. Their chief ecclesiastical difficulty at the present time is the problem of education. They are trying to support their own schools entirely, and it is a heavy financial burden. Yet they do not wish to hand their schools over to the State lest the children should become infected by sceptical and materialistic ideas, and thus be lost to the Church and to religion.

The year 1919 was a fateful one for Transylvania, when the whole country was removed from the jurisdiction of Hungary to that of Rumania. The Rumanians rejoiced that the aspirations which they had cherished for so long were at length fulfilled. They considered the Hungarians their oppressors, and at first there was some very bitter feeling, but after a year or two that died down. The Germans were glad of the change, hoping that under Rumanian rule they would have more scope than they had had under the previous régime. Hungarian opinion oscillated between two extremes: some could not believe what had taken place was real, and they hoped that it would all pass away like a bad dream. Others thought that the End had come and that a final disaster was at hand. Both states of mind were equally dangerous for the future of the people. There stood the races, facing each other, mutually hostile and suspicious, and ready for any eventuality. By 1922, however, the tension slackened. The finest Hungarians saw that it was their duty to live and work as a race in the country in which they had been placed by God, and that it was His Will that they should work together with the other races. It was, however, still a very difficult and critical time, as it was in so many other parts of Europe. Poverty and crime had increased; new ideas and new movements had come into the country; old institutions

had broken down, and practical materialism was rampant among the people at large; all this weakened the life of the churches to such a degree that in some respects they seemed to have lost hold on the nation altogether.

Many people, tired and disillusioned by the experiences of the war, were ready to accept any philosophy which professed to explain the meaning of life, and which aroused hostility towards the churches and all other existing institutions. All these movements had one thing in common which prepared their way in the minds of the people: to men and women, who were wearied and disappointed by the prevalent lifelessness, aridity and uncertainty within the churches, they brought a real positive faith, something which was stable and certain, independent of the changing vicissitudes of this mortal life.

About the same time, however, movements began to appear both within and without the churches which showed that the breath of the Spirit was stirring them into new life. One of the earliest of these signs was the work of the World's Student Christian Federation and of the Y.M.C.A., which began joint work at Bucharest and Jassy among Rumanian students, and soon came into touch with similar work among Hungarian students. This work among Rumanians is certainly not easy, and we cannot expect a swift development. The students are still very strongly nationalistic, and the whole movement is not sufficiently supported by the educational authorities; further, it has not yet won the sympathy of the Church. Already, however, there are some Rumanian students who are trying to see the problems of their own lives and those of their country in the light of the Gospel; this may be a slow method, but it is the only possible way of securing real sympathy and co-operation between the different racial groups in the land. When we see students gathered at a Conference who were formerly bitterly antagonistic to each other and full of race hatred, and watch them studying the Bible together and praying for each other's race, then we feel that, in spite of all that points to the contrary, we may hope for a true peace among them.

Even in the Orthodox Church there are clear signs of renewal. Increased interest in the Bible, a longing for the Word of God, an effort on the part of the clergy to look after the spiritual interest of the people, the Boy Scout movement in the State schools, and various kinds of social work, all show the awakening of a new spirit in the Church. These are important and hopeful signs when we recall that the Orthodox Church in Transylvania had begun to lose her spiritual influence, and was in danger of being regarded simply as a national institution. But the work of the Spirit is not easy. The old traditions still exist, the leaders of the Church educated in the old point of view look upon these efforts as "Protestant propaganda," and sometimes oppose them. There is also the ever-present danger that these movements may go astray, and become a source of weakness rather than of strength to the Church. This danger can only be obviated if the clergy themselves will be ready to take up the work. There are already Sunday Schools and Bible Classes led by Orthodox priests, and with these the light of the Gospel is spreading among the people. The new translation of the Bible, contact with other Christian Churches at the Conferences for "Life and Work," and "Faith and Order," are very important steps in this movement, the end of which we hope will be the working of the Spirit of God in this Church.

There is a similar movement in the Protestant churches. It is based upon the conviction that the true foundation of every church is true faith in the Word of God. The remnants of the old "liberal" and rationalistic thought are gradually passing away, and a new life and work has begun. The first sign of this is that the churches are returning to their confessional foundations; the Reformed Church especially is working hard to get down to the old wells of true Calvinistic faith, in order to spread the pure waters among the people. She is beginning to realize the task that lies before her in this part of the world: to spread the light of the Gospel among the churches and races around her, although it will take some time before she will be sufficiently prepared to take up this work. The most

important characteristics of the movement within the Reformed Church are: a deeper consecration on the part of the ministers themselves, an effort to gain workers for the Kingdom of God, Sunday School work begun on a large scale, a stewardship movement which has been inaugurated among boys and girls, the publication and distribution of religious literature, work among the young people in Conferences, Bible Classes, boys' and girls' Clubs, and so on. Such movements are going hand in hand with the renewal of theology. In place of the liberal theology, which was indifferent to a positive belief, and unable to deal with the deeper questions of the soul, there has come the theology of Karl Barth, which is exercising a growing influence on the thought of ministers and church leaders. In spite of the silent disapproval or dislike on the part of ministers and leaders of the older school, the new spirit is making its victorious way into the hearts of the people. The Lutheran Saxon Church, although it takes the old theological position, also shows signs of new life in an evangelical direction. Among the Rumanians the Baptists have spread very much recently.

As in other countries, the Roman Catholics stand aloof, taking no share in the work of other churches, except to some extent along social lines. This Church is, however, taking every advantage of her splendid organization, and, strengthened in the neighbouring countries, is making steady progress here.

Thus at the present time the whole of Transylvania presents a picture of awakening religious life. We shall be mistaken if we hope to see great changes very soon, but one thing we hope, that all these movements and all the churches will join one another in mutual labour and sacrifice for the Kingdom of God; if they do this, we may hope that this part of Europe will see a glorious reformation in every part of its life. At present this is only a hope for the future; results are yet small, and sometimes the work goes forward very slowly, through much difficulty, but these signs and even the hindrances are the portents of a better future.

The Italy of the Antipodes

W. Gray Dixon

"WHY, you come from the very ends of the earth," remarked an American lady to me, as we were speaking in a London hotel of New Zealand.

"Excuse me, madam," I replied, "I come from the very beginnings of the earth, from the land that first welcomes the sun and sets the pace for the nations of each new day."

Geographically I was, of course, correct. New Zealand time is eleven hours and forty minutes in advance of that of Greenwich, and about two hours in advance of that of Japan itself, which rejoices in the name of the Land of the Rising Sun. Aotearoa, the Long White Cloud, floats in the vast southern seas at the very gateways of the day.

Socially and politically, too, I was not so ridiculously wrong. This, the very youngest of nations, has shown a remarkable precocity; a dew of youth has been here, a sunny seed, a glance of day. Literally, she has sometimes been in advance of the other nations in her outlook and her legislation.

If you take a map of New Zealand, turn it upside down, and look at it in a mirror, you will see a striking reproduction of Italy. The leg is there, with a break where Cook's Strait divides the two main islands, the foot, too, is there with heel and toe; but there is no football corresponding to Sicily. The latitude, south to north, is much the same, New Zealand extending just two degrees further into the sub-tropics. In area the two countries closely correspond, New Zealand having 104,000 square miles and Italy 98,000. In geological structure the analogy is quite as marked. The two countries vie with one another in the glory of their mountains and lakes. Another rival for beauty is Japan, a geological counterpart to New Zealand, but considerably larger. She excels New Zealand in height by just fifteen feet, Mount Cook (Aorangi, the Cloud Piercer) being 12,349 feet and Fuji-san, the Peerless,

12,364 feet. In her thermal wonders and the magnificence of her fiords and glaciers New Zealand surpasses both Italy and Japan.

Away, then, on the rim of the world lay this paradise, fit to rank in beauty with the fairest and most salubrious regions of the earth, fit to be the home of the highest culture, but unknown. Happily, Providence reserved her to be the most favoured of the young nations born of British expansion. Her scenery and her climate are singularly congenial to British people, and under the freedom combined with order of British institutions, she presents a picture of general prosperity that can be seen in such perfection nowhere else. She is almost entirely free from excessive wealth and excessive poverty. The infant mortality is the lowest in the world, and the proportion of the population reaching an advanced age is remarkable.

The cities of New Zealand are of moderate size. They are all very attractive. Christchurch, set in a plain with the richest of parks and gardens, the Cathedral spire rising above her quiet, limpid, trim rivers, is the sweetest reproduction of England under the Southern Cross ; while Dunedin, prevailingly Presbyterian as is Christchurch prevailingly Anglican, shoots the exquisite white spire of the First Church of Otago against her wooded and gardened heights, well worthy, with her solid, trim buildings and her bold but winsome hills, to bear the Celtic name of peerless Edinburgh. It was the Scottish Church that initiated the University of New Zealand, which has now flourishing colleges in the four centres, with an aggregate of close on four thousand students in attendance.

New Zealand was born into Christendom on Christmas Day, 1814, when Samuel Marsden told the Maoris the song of the Bethlehem angels. Being of such pure British descent, the population well represents the British churches. Over forty-two per cent. are Anglicans, nearly twenty-five per cent. Presbyterians, over nine per cent. Methodists. The Roman Catholics are over thirteen per cent. The Presbyterian Church shows the largest attendance at her places of worship ; that is to say that on any given Sunday

there are more worshippers in Presbyterian churches than in the churches of any other communion.

Among recent events of interest in connection with Church life is to be noted the establishment of a Maori bishopric in the Anglican communion. The bishop is to be of the Maori race, and to exercise an itinerating ministry among his countrymen throughout the Dominion. This is a very happy recognition of a noble race that has for long been represented in Parliament and on the Cabinet. The ex-Minister of Health, Sir Maui Pomare, is a Doctor of Medicine and a Knight. Two fine Theological Colleges have been opened in Auckland for the Methodist and Baptist churches respectively. In opening the Methodist College, His Excellency the Governor General, Sir Charles Fergusson, Bart., delivered a characteristically eloquent, inspiring and spiritual address. His Excellency, who is an elder of the Church of Scotland, adorns his position in a high degree by furthering all that is best in the life of the community. The Presbyterian Church, already furnished in Knox College, Dunedin, with the most complete residential college and theological faculty in the Dominion, is setting herself to the task of raising a central fund of £250,000 for general church purposes, and that this effort is not utopian was proved when, about the same time, an Auckland elder left a quarter of a million for the extension of Presbyterian orphanages in that province.

These are a few of the most recent illustrations of the spiritual virility of this young nation. The most serious blot on the national life is the hardly credible exclusion of the Bible from the State schools, but there is hope again, probably the best yet raised, that this blot will be removed. The same flaws of our strange ultra-modern life are in evidence as in the mother country, but, as it seems to one just returned from Britain, in a less aggravated degree. Our distance from the Old Grey Mother is not always a drawback. It has made possible a national independence of development which, provided it avoids insularity and mediocrity, may make an original contribution of the utmost value to the progress of mankind.

The New Geography of Missions

THE Italian of Pottsville, Pa., who, as reported in *The Times* of July 2nd, recently bought the Atlantic Ocean for three hundred and eighty-five dollars, was a keen business man, but his geography was weak. He evidently regarded buying the Atlantic or back blocks out West as very much the same thing. The sellers threw in the fishing rights and bathing tolls, and the hot and cold water currents, and a few other things, and never was a purchaser happier with his bargain until he began to levy toll upon the bathers at Wildwood, New Jersey, and then both they and the police had something to say. What they said doubtless dissuaded him from attempting "a corner" in oceans, or from snapping up any continents which may have been on offer.

Not that the deal was altogether a dead loss, for it brought him much knowledge, if it did not bring him the Atlantic. And after all it was worth something to have learnt that had he spent the odd five dollars on geography, he would have been a wiser and wealthier man by at least three hundred and eighty dollars. Indeed, it opened up to him an entirely new conception of the fundamental soundness of geography as a business man's investment.

Since the late Lord Salisbury showed both politicians and business men that the man who took a world view could see a good thing twenty-four hours before anyone else, many have been studying geography. It pays, and pays handsomely.

A most remunerative branch of geographic study—the geography of missions—has, however, only recently been taken up. Though new, the science has yielded valuable results. It has shown that denominational loyalty to limited areas of missionary enterprise, which is altogether admirable and praiseworthy, contains a real danger of inducing missionary myopia, and tends to give a false impression of the extent of achievement. There are good men who imagine that the world is nearly evangelized, and who find it difficult to believe that the greater part of the task remains to be done. An item like a million heathen villages in Asia and Africa escapes their notice. Geographic World Survey discovers missionaries crowding into the world's cities, forgetting that world populations are not in them.

Sometimes unexpected curiosities emerge. For example, the discovery that religious men who have a continental land hunger have pegged out fantastic claims, and set a good dog to warn off trespassers. Unexpected, too, is the discovery that very often well authenticated information about the frontiers of the Kingdom of God may be gathered from Government Reports rather than from the churches.

There is a future for the geography of missions, and that for very practical reasons. Christian Missions as an unco-ordinated missionary adventure is not a final development. The immense

difficulty of dealing with a world religion like Islam, or Buddhism, is tending to the development of the adventure into a co-ordinated campaign. We are being forced to think in world terms. Christ's conception of One Fold and One Shepherd implies a magnificent orderliness of spiritual conquest.

Our education in the task of world evangelization has only just begun. At its present stage we may be well advised to learn a lesson from the Italian of Pottsville, and invest a little in the geography which can be found in the Survey Series of the World Dominion Press, and if the lessons of this Series are learned the money spent on survey work will result in an economy of millions of dollars to the Missionary Enterprise, and hope of evangelizing the world will begin to revive.

The latest additions to the Survey Series are referred to in the following brief articles.

The White Fields in Rhodesia*

THE Rev. E. W. Smith, of the British and Foreign Bible Society, has given in this volume a very thorough presentation of the situation in Northern and Southern Rhodesia. The conclusions arrived at are of great importance. The problem of overlapping still exists in spite of the need of great masses of unreached people. It is pointed out that the number of societies is sufficient, but that the work of each needs to be very greatly extended and developed if the fields for which they are supposed to be responsible are to be evangelized. The author is impressed with " the magnitude of the task which remains to be done."

It is pointed out that in Southern Rhodesia there are four districts where there is no resident foreign missionary of any Reformed Church. One of these (Chilimanzi) is occupied by the Jesuit Fathers.

	Area.	Population.	Density.
Nyamandhlovu ..	4,397	13,783	3.14
Wankie	12,680	10,106	.8
Sebungwe ..	12,915	19,122	1.49
Chilimanzi ..	1,820	22,825	12.54
	31,812	65,836	2.06

* " The Way of the White Fields in Rhodesia "—A Survey of Christian Enterprise in Northern and Southern Rhodesia : Edwin W. Smith. Price 5/-.

In certain other districts the need appears to be very great. In Darwin, with its 29,130 people in the Reserves, we find that there are only one or two workers of the Salvation Army at work. Among the 39,175 people of Lomagundi District there are only one Wesleyan missionary and one Salvation Army worker. Hartley District, with its 10,031 inhabitants, is in the same position.

The Methodist Episcopal Church has only one missionary among the 34,695 of the densely populated Mtoko Reserve. Many of the districts of the Dutch Reformed Church of South Africa are held by two or three workers only, and very large numbers are reported as unreached. Great tracts extending from the London Missionary Society field at Shangani towards the Zambezi are quite unoccupied.

In Northern Rhodesia the work, though widespread, is still in its initial stages. Very great efforts are needed adequately to occupy this field. It is pointed out that the disposition of societies here is adequate, but there is an urgent call for the strengthening of all the work. There is probably not much need for large increases of European workers, but there is great need for trained Africans. There appear to be only two African ministers in the whole of Northern Rhodesia. These are attached to one Mission, and are not natives of the country.

A Strategic Mission Field*

LOOKING to the East to-day, one of the questions which is being asked is: What is to be the future of Manchuria? Here is a territory larger than France and Italy together, so situated that its future will affect the welfare of many other nations. Its natural resources are immense, comparable to the Western Provinces of Canada. It has tens of thousands of acres of rich virgin soil, vast tracts of forests, coalfields and minerals as yet very imperfectly explored, while a great part of it has access to a splendid system of natural waterways, and is served

* "Church and Missions in Manchuria"—A Survey of a Strategic Field: Alex. R. Mackenzie. Price 2/6.

YOUNG CHINA

China, although historically one of the oldest of nations, has in this generation become young in spirit, and is manifesting all the characteristics of youth. It is eager to learn, responsive to new ideas, sensitive to moral appeal. Its present stage is the supreme opportunity for formative influences.

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by the ports of Dalny, Newchwang and Vladivostok. It is not so long since its population was three millions, to-day it is thirty millions. Of late the Chinese have been settling at a rate variously estimated at from 250,000 to 400,000 a year. Japan has been exerting itself to develop the southern part of the Province, and has built and administers the South Manchurian Railway. Russia has been developing the northern part of the Province, through which runs a branch of the Chinese Eastern Railway. It is through these railways that the country has arrived at its present prosperity.

The Russians and Japanese together do not exceed four hundred thousand in the whole of Manchuria. The Japanese, however, have established themselves along the southern railway system much more thoroughly than the Russians have done in the north. This has led to friction with the Chinese people and officials. They, too, have begun to build rival railways, realizing that the future lies largely with those who establish and control communications. Railways yield revenue and confer power, and naturally the Chinese desire to take the lead here.

Chang Tso-lin since 1922 kept the country united under one central Government, and began with a wise financial policy. He governed well and the country grew steadily richer. His later exploits, however, were equally unfortunate for Manchuria and for himself. If he had been content to devote himself to the interests of Manchuria alone, he would have been alive to-day. The country meanwhile has been drained of its resources and the people are in a rebellious mood. The Soviets in the north and Japan in the south act as a check on each other, and the Chinese influx is increasing, and may, in the end, be the decisive factor in the situation. The rich agricultural land is being gradually developed by these settlers, and coal and timber are being exploited, although for the present progress has received a set-back.

What the future relationship of Manchuria with nationalist China will be is not yet clear. An arrangement may be arrived at which will reconcile rival interests. The

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importance of Manchuria as a factor in Far Eastern politics cannot, therefore, be over-estimated.

The Christian Church in such circumstances will probably have to pass through a time of trial. This Survey indicates some of the internal difficulties which it has to face. They are very serious. The danger is that it will become so preoccupied with its own problems as to fail in any adequate way to reach the vast and growing unevangelized population. Twenty-five thousand communicants among a population of thirty millions, resulting through the efforts of the Missions and the Church in only 740 baptisms in 1926, presents a serious situation. This is especially so in view of the striking progress of the Church from 1909 to 1913. There may be great and even growing activity in manifold forms of Christian service, but when the Church is not steadily growing in numbers, questions concerning policy immediately suggest themselves, and the writer of the Survey has realized this.

The eleven Missions now at work occupy only thirty residential centres in twenty-nine of the 128 counties. It is true that in fifty-three of these ninety-nine unoccupied counties there are some evangelistic centres and numbers of scattered Christians, but in forty-six there is no kind of Christian witness at all. Fengtien Province is the best occupied, with missionaries in twenty of its thirty-six counties and evangelistic centres or scattered Christians in seven of the sixteen unoccupied counties. Kirin Province comes next with missionaries in seven of its thirty-one counties and some evangelistic centres or scattered Christians in twelve of its twenty-four unoccupied counties. But Heilungkiang Province has missionaries resident in only two of its thirty-two counties, and Chinese church workers in these and five other counties. The remaining twenty-five counties are unoccupied.

The population is growing every year, and the problem of evangelization becoming more and more acute. The need of the present Christian Church may be great, but should it monopolize the services of the missions to the extent which it does? It has been said that "the light that shineth farthest shineth brightest nearest home," and the light can only be of maximum brightness at home if its beams are strong enough to reach to the ends of the earth.

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Rev. S. W. GENTLE-CACKETT, B.D., Secretary, **76y,** STRAND, LONDON, W.C. 2.

More Unoccupied Fields

MR. JAFFRAY, of the Christian and Missionary Alliance, writes regarding a visit to the Dutch East Indies: "I had the privilege of interviewing leaders of the Dutch Missions, the Methodist Episcopal Mission, and particularly Dr. Slotemaker de Bruine, the Missionary Consul. The latter was very courteous and helpful, and heartily approved of our opening work among the Chinese, and encouraged us also to occupy some of the unoccupied areas of the Dutch East Indies. He recommended the following fields, where no work is being done:—

1. The entire east coast of Borneo, with Samarinda and other places as centres.

2. The west coast of Borneo, with Pontianak and other places as centres. The object would be to reach the wild man of Borneo, the Dyacks of the interior.

3. The Boeginese people on the coast of the Celebes, and the wild races of the interior of the Celebes, with Makassar as a centre.

4. The whole south-western coast of Sumatra.

5. A large number of the smaller islands in the East Indies where no Gospel witness has yet been given."

Book Notices

VOLUNTARY CLERGY OVERSEAS: An Answer to the Fifth World Call. By ROLAND ALLEN. Printed for private circulation. Copies can, however, be obtained, price 2/- post free, by those who may desire them, from the Author at Amenbury, Beaconsfield, Bucks.

Voluntary Clergy Overseas is a book written by an Anglican for Anglicans from a wholly Anglican point of view and containing many arguments in which Christians of other denominations might fail to see any force. But his contention that Christians who go overseas and live in small communities which can only be visited by an ordained minister very occasionally, need more than occasional services and ought to be organized as Churches with their own proper ministers duly ordained might well be applied to every Christian denomination which recognizes ordained ministers at all. In this sense his book has an interest for many who could not accept his Anglican position.

It is quite clear that if organized Churches were established with their own responsible officers, wherever there were a few Christians, regardless of stipends, such a creation of Churches would set ministers who now spend their time looking after men who might well look after themselves free to do wide evangelistic work.

CAN AFRICA BE WON? By W. J. W. ROOME, F.R.G.S. Published by A. & C. Black, Ltd. Price 7/6. 1928.

Mr. Roome has travelled more extensively in Africa than any other man, and what he says is always deserving of careful attention. He describes mission work as it is, without entering into questions of mission policy, except in the matter of co-ordination and co-operation which he thinks should be greatly developed. This book is a most valuable contribution to the missionary literature of Africa.

LALAPPA: An Indian Story. By MARIE L. CHRISTLIEB. Published by the London Missionary Society, Livingstone House. 1928. 2/6

A simple and moving story, giving an intimate picture of life among Indian outcastes, by the writer of *An Uphill Road in India.*

A PERSIAN CARAVAN. By A. Cecil Edwards. Published by Duckworth & Co., Ltd. 1928. 8/6.

Vivid stories of life in Persia. Two of the sketches bring out very forcibly the hatred of Persian Muslims for Bahais and Christian converts.

ADVENTURES IN ARABIA. By W. B. Seabrook. Published by George Harrap & Co., Ltd. 1928. 12/6.

A book of great general interest, describing the author's life among the Bedouin ; Missions are not mentioned, as the writer has no sympathy with the Christian point of view.

RUSSIA IN RESURRECTION. By An English Europasian. Published by George Routledge & Sons, Ltd. 1928. 7/6.

This book sets forth the views and aims of a new Party in Russia called the Europasian Movement. Its most striking section is the chapter on Religion. " Upon the new commandments ' of the Gospel the Europasians desire to build the New Russia."

ELIOT OF MASSACHUSETTS : The Apostle to the Indians. By David Chamberlin. Published by the Independent Press, Ltd. 1928. 1/- paper, and 1/6 cloth.

It is refreshing to read the stirring record of one born two and a quarter centuries ago in Old England who became the apostle to the Indians in New England, and the inspiration of whose generous life " can be traced through William Carey to Asia."

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I.—A claim is made that the Recommendations of the Conference are mandates from God.

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III.—The end of Christian Missions is said to be the production of Christ-like character in individuals and societies and nations.

IV.—The doctrine of the Kingdom of God here presented is a rationalistic doctrine.

V.—No clear distinction is made between the religious education of Christians by Christians, and of non-Christians by Christians.

VI.—The claim is made that in establishing schools for non-Christians missionaries are following the methods of Christ.

VII.—The importance of religious unity in education is ignored.

VIII.—The right of Missions to establish schools for non-Christians is maintained on grounds which subordinate the teaching of Christ to the security of non-Christian Governments.

IX.—An argument is used which would maintain the support of Mission schools under any conditions.

X.—The word "Churches" is used in such a way as to be unintelligible, unless it means bodies related to the International Missionary Council.

XI.—"World forces" are presented in the place of Christian grace.

XII.—The definition of an Indigenous Church is presented in such a form as to be useless. Why?

XIII.—The conception of self-support is material.

XIV.—An attempt is made to saddle the Native Churches with Institutions created by foreigners.

XV.—The conception of training for leadership is Western and unapostolic.

XVI.—Missions and the Church are urged to direct political action.

XVII.—The Church is confused with the social organizations of the world.

XVIII.—We are told that material wealth is an aid to spiritual growth.

XIX.—The task of the Church is to create a Christian civilization.

XX.—The hope of Christians is to be based on the League of Nations and the International Labour Organization.

XXI.—Missions ought to direct the whole life of whole communities.

XXII.—The International Missionary Council is to lead "Missions" in all this programme.

XXIII.—The circumstances under which these Recommendations were accepted.

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JERUSALEM, 1928.

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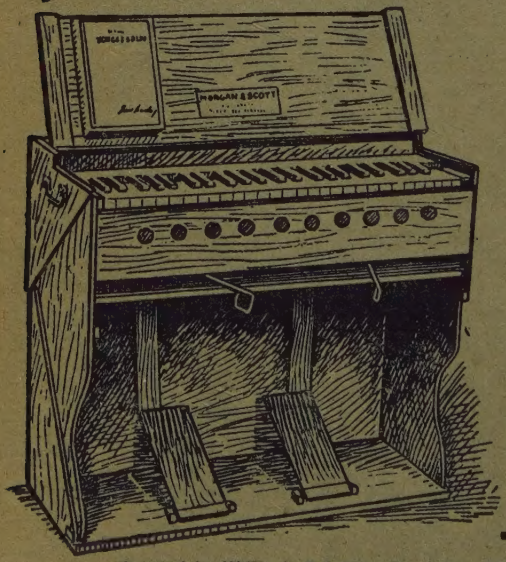

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